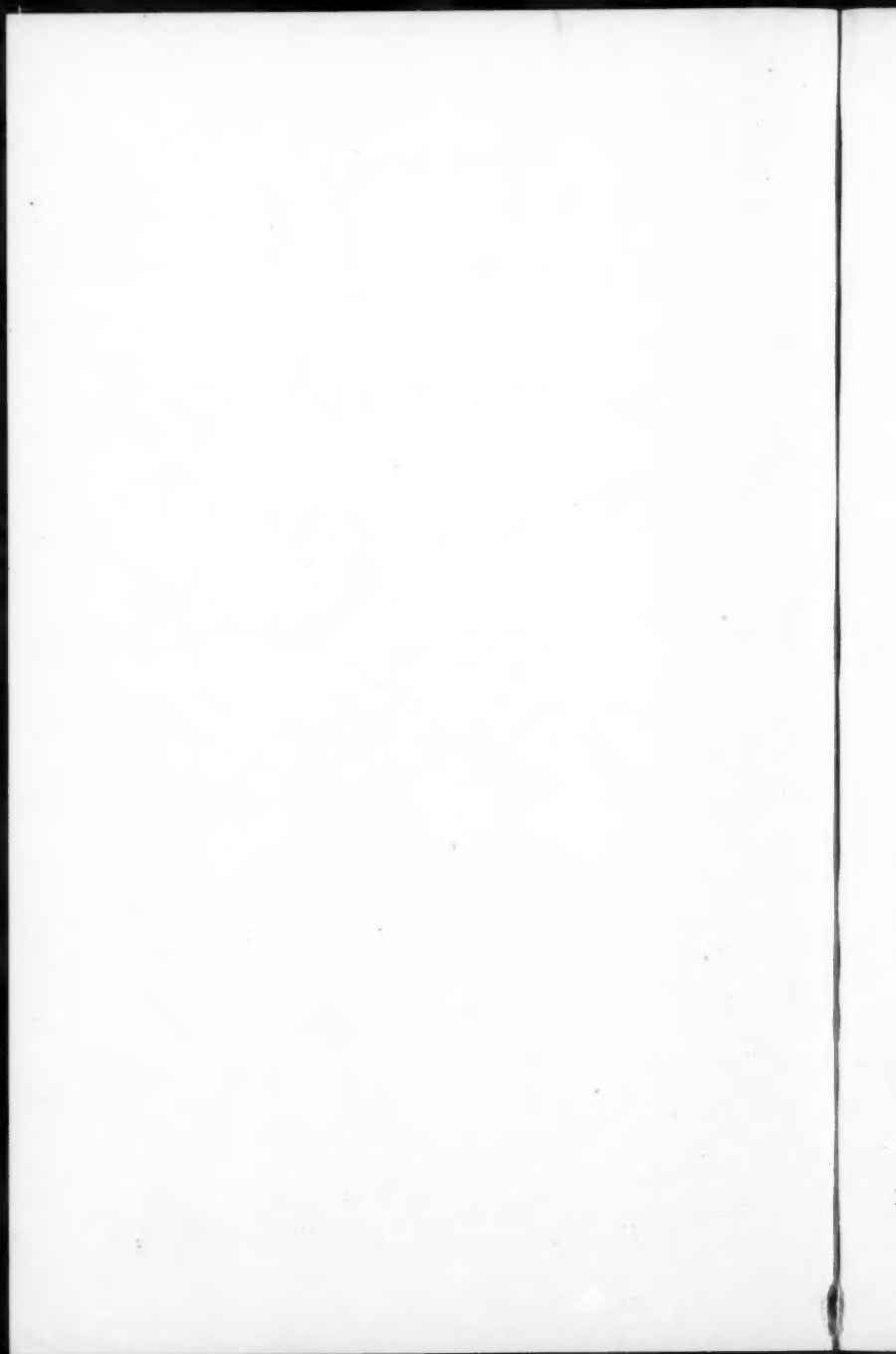


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NOVEMBER 5TH, 1867.

DR. B. SEEMANN, V.P., IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

THE following numerous presents were announced to have been received :—

FOR THE LIBRARY.

FROM R. TATE, Esq., F.G.S., Belfast Naturalists' Field Club (4th report).

FROM DR. J. BARNARD DAVIS, F.S.A., V.P.A.S.L.—Weisbach, *Die Becken österreichischer Völker*; Dr. B. Davis (portrait of).

FROM THE AUTHOR—W. Ridley, *Languages spoken by Australian Aborigines*.

FROM THE ACADEMY—Bulletin, Académie Imperiale de St. Petersburg; *Giornale de la Société Naturale de Palermo*.

FROM THE SOCIETY—Proceedings of the Anthropological Society of Moscow.

FROM K. R. H. MACKENZIE, Esq., F.S.A.—Henri Brugsch, *Mémoire sur la Reproduction imprimée des caractères Demotiques*; Anonymous, *The Northern Light*.

FROM THE AUTHOR—Giovanni Canestrini, *Origine dell' uomo*.

FROM THE AUTHOR—Carl Vogt, *Mémoire sur les Microcephales*.

FROM T. BENDYSHE, Esq., M.A., V.P.A.S.L.—*Origen contra Celsus* (MS. translation).

FROM JAMES GOWANS, Esq.—Spurzheim, *Defence of his Doctrines*; Threlkeld, *an Australian Grammar*.

FROM THE AUTHOR—Paolo Gaddi; *Intorno al cranio di Dante Alighieri*; *Cranio ed encefalo di un idiota*; *Dimostrazione Anatomica della mano dell' uomo con quella delle scimmie*.

- From JOHN STIRLING, Esq.—Dr. R. Jamieson, *Mind and Body*.
- From the SMITHSONIAN INSTITUTION—Smithsonian Institution, Annual Report of Secretary of War ; R. Pumpelly, *Geological Researches in China, &c.* ; C. Whittlesey, *On the Freshwater Glacial Drift*.
- From the INSTITUTE—Proceedings of the Essex Institute ; Memoirs of the Boston Society of Natural History ; Smithsonian Miscellaneous Collection, Vols. VI and VII.
- From the SOCIETY—American Antiquarian Society, Proceedings (complete set).
- From GEORGE HARRIS, Esq., F.S.A.—Spencer, *History of Philosophy*.
- From the SOCIETY—Asiatic Society of Bengal, *Journal of the Asiatic Society of Bengal*, Part I, No. 4 ; New Series, 1866, Part I, No. 1 ; New Series, 1867, Part II, No. 1 ; 1867, No. 139
- From the INSTITUTION—United Service Institution, *Journal of the United Service Institution*, No. 44.
- From the SOCIETY—Moscow Anthropological Society, *Materials for Anthropology during the Tumular period in the Government of Moscow*. Moscow, 1867, Part I, Vol. 4.
- From the EDITOR—The Farmer's Journal and Agricultural Magazine, July, August, September, October, 1867.
- From the SOCIETY—Schriften der Königlichen Physikalisch, Oekonomischen Gesellschaft zu Königsberg, 1865 and 1866.
- From the EDITOR—Hermann Burmeister M.D., *Anales del Museo Publico de Buenos Aires* (Second part).
- From the SOCIETY—Proceedings of the Society of Antiquaries of Scotland, Vol. VI, Part I, and Appendix.
- From WALTER DENDY, Esq.—Anonymous, *Wonders of the Human Body* ; W. Dendy, *Sketches of Egyptian Mummies*.
- From the EDITOR—Medical Press and Circular, September, October, November, 1867
- From Professor MAX MÜLLER — Professor Max Müller, *La Science du Langage* (translated by Georges Harris and Georges Perrot ; Henry J. A. Pratt, M.D., *Genealogy of Creation* ; Mûta Coomâra Swâmy (translator), *Arichandra the Martyr of Truth* ; Reginald Stuart Poole, F.R.S.L., *The Genesis of the Earth and of Man* ; J. Barthélemy Saint-Hilaire, *Du Bouddhisme* ; Friedrich Diez (translated by C. B. Cayley, B.A.), *Introduction to the Grammar of the Romance Languages* ; Anonymous, *Correspondence relating to the Establishment of an Oriental College in London* ; Max Müller, M.A., *Proposals for a Missionary Alphabet* ; Anonymous, *Proposals for a Missionary Alphabet* ; Dr. Daniell Wilson, *Prehistoric Man*, 2 vols. ; Hon. Mountstuart Elphinstone, *The History of India*, 2 vols.
- From the AUTHOR—Pierre Bérón, *La Terre et l'Homme avant et après le Déluge*.

- From the SOCIETY—Proceedings of the Royal Society, No. 95, Vol. 16.
- From the ACADEMY—Bulletin de l'Académie des Sciences de St. Petersburg, Vol. 11, No. III and IV; Vol. 12, No. I.
- From the ACADEMY—Académie Royale de Belgique des Sciences, des Lettres, et des Beaux Arts; Memoirs, Vol. 36; Bulletins, Vol. 23; Annuaire, 1867.
- From J. FRASER, Esq.—Anonymous, History of John Knox; J. A. Froude, Influence of the Reformation on the Scottish Character; Baron Von Feuchtersleben, Principles of Medical Psychology; Edward Nares, D.D., Man, Theologically and Geologically.
- From the AUTHOR—Dr. Hyde Clarke, Address on Geological Surveys.
- From Dr. HYDE CLARKE—A. Ubicini, La Turquie Actuelle; J. R. Morrell, Turkey Past and Present; Nassif Mollouf, Précis de l'Histoire Ottomane; Dr. Hyde Clarke, Help to Memory in Learning Turkish; Quarterly, The Quarterly Levant (January and April, 1861); Society, Transactions Royal Society of Northern Antiquaries, Copenhagen.

FOR THE MUSEUM.

- From Dr. ANT. FRITSCH—seven Bohemian Skulls.
- From the Rev. H. CALLAWAY Loc. Sec., A.S.L.—Three Kaffir Skulls, Boxes, Spoons, Combs, Snuff-boxes, Snuff-spoon, various Calabashes.
- From Wm. THEOBALD, Esq. Loc. Sec. A.S.L. for Rangoon, — Four Birman Skulls.
- From J. MEYER HARRIS, Esq.—Eight Negro Skulls.

The CHAIRMAN announced that twenty-seven new members had been proposed for admission into the Society, and would be elected at the next meeting of the Council; it was evident, therefore, that they were making progress.

The following Report was then read:—

Report on Anthropology at the British Association, 1867. By C. W. DEVIS, B.A., F.A.S.L., Vice President of the Manchester Anthropological Society.

In laying before the Anthropological Society of London a report upon the reception given to anthropology at Dundee by the British Association and the people of Scotland, and upon the prospective relations which it has obtained with both those bodies, it is a pleasure to be able to state that the position of the science is in these respects, as in others, entirely satisfactory. It had been apprehended that the British Association would not on this occasion renew the welcome which it extended to anthropology as a specific science at its previous

meeting. The expectation was unfortunately realised, unfortunately for the opponents of anthropology; to its friends one permanent cause of regret alone remains,—the anticipation rendered some eminent anthropologists unwilling to incur the trouble of a journey necessarily long, possibly vain. To the anthropologists whose lot it was to take part in the contest forced upon them the early days of the meeting were full of anxiety and difficulty; annoyance was created among them only as a consequence of the means which they had reason to believe had been adopted for the humiliation of their science. Those means were at the outset eminently successful in placing the official representative of the Anthropological Society of London, Dr. Hunt, in a very embarrassing position. As a member of the committee of Section D to which our science was affiliated at Nottingham, Dr. Hunt might have proposed the formation of a department for the Science of Man under its accepted designation; and, according to a letter which the Rev. H. B. Tristram thought fit to write to the local papers, not only were the authorities of the Association dutifully prepared to receive such a proposal, but accommodation for an anthropological department had been actually provided. Notwithstanding this happy conjugation of the active and passive moods, Dr. Hunt did *not* propose a separate department for anthropology, and for the reasons explained by him in his inaugural address to the Conference. This conjunction of unfavourable circumstances placed insuperable difficulties in the way of anthropology. Even its honest enemies would have been well content to see it undertake a department with the materials mercifully spared to it. The result would have been disastrous alike to its scientific reputation and to its public import. To allow itself to drift unrecognised into the section, and be picked asunder as a scientific waif, would have been to sacrifice the labours of years, and confess that the science of man had neither the unity of purpose nor the consistency of action necessary to constitute a special branch of inquiry. Dr. Hunt had but one other course before him;—to save the credit of anthropology by retaining possession of the papers, and thereby expose himself to the odium, quickly and triumphantly laid upon him, of withdrawing the science from the only section to which it could properly belong. Characteristically, he chose this alternative, and so doing increased his claims to the gratitude of anthropologists. The Local Committee for the reception of Anthropologists, to whom, as the exponents of the friendly feeling of Dundee, the isolation of our science was first announced, received the information with emphatic indignation. At a general meeting of anthropologists, subsequently held, there was entire unanimity in the opinion that they would be wanting, both to themselves and to the common interests of science, if they allowed the non-appointment of their department to pass without an earnest protest. Such a result would have been impossible in any scientific gathering abroad, and British anthropology could not permit itself to be tacitly disgraced in the eyes of its illustrious *confrères*. In simple justice to the Association, which had become unwittingly implicated in a questionable procedure, it was considered that an appeal ought to be made to its broader judg-

ment. An Anthropological Conference was at once decided upon, with the further purpose of enabling the papers to be read, and of thus showing to all whom it might concern that anthropology could, if necessitated, stand alone. The presidency of the conference was accepted by Dr. Hunt; the general arrangements were confided to the Local Committee, to whose zeal and ability at this juncture our science remains largely indebted. The inaugural meeting was held in the Union Hall, Dundee, on Friday, September 6th, the number and character of the audience attesting a wide-spread desire to compare anthropology's account of itself with that which had been so angrily presented to the public by its assailants. In opening the proceedings of the Conference, the President drew the attention of the Association and the public to the aim and method of anthropological science; a full report of the address will be published in the next number of the *Anthropological Review*.

The first meeting of the Conference was productive of the happiest consequences. A very marked change took place in the attitude assumed towards anthropology both within and without the Association. Eminent members of that body immediately confessed that they had previously mistaken the objects and underrated the value of the science. Disapprobation was freely expressed against the feeling which seemed to have instigated its obstructives. Even that portion of the public which still professed hostility, exclaimed that the Association had been placed in a false and untenable position. Whether from this pressure or from other causes, there loomed in the future a prospect of re-entrance into the Association on favourable terms. Anthropology was on its part quite ready to relinquish its vantage ground, on an assurance being given that it would not on future occasions be unnecessarily impeded. It was eventually arranged that at the next meeting of the Association it should have a place in the Association, and that during the current meeting any papers it might be disposed to read should be taken in section E. This recognition of the claims of anthropology once more striven for and won, rendered the discontinuance of the Conference imperative. The general secretaries were therefore requested to draw up an address in explanation of the circumstances attending its dissolution. The following was issued:—

TO THE MEMBERS OF THE DUNDEE ANTHROPOLOGICAL CONFERENCE.

GENTLEMEN,—Before coming to Dundee, we feared that a section of the governing body of the British Association would prevent the introduction of Papers on Anthropology in a distinct department. The non-appointment of an anthropological department in the same manner as last year, together with a report of opinions expressed by some of the officers of section D, assisted to increase this fear. It was under the impression that anthropological science was not being encouraged by some of the authorities that you were called together. Since then, explanations have been made, which show that there has been considerable misunderstanding in the matter, although we are still under the impression that Dr. Hunt was not informed of those

details of intended arrangements to which we consider he was fairly entitled. We are now glad to be able to announce that such explanations have been received as have in a great part removed these suspicions. We are most happy also to be able to state that the enthusiasm and earnestness which were shown by all who took part at the first meeting of the Conference, together with the explanations then made, have produced so favourable an effect, and so much changed the position of anthropologists in the British Association as to leave nothing more to be desired. Arrangements are about to be made by which anthropologists, ethnologists, and geographers will be all united in one section. Should it be necessary at any future time to create a separate department for any one of these sciences, the proposed arrangement would render such change possible, and remove the anomalies which have hitherto existed in the Association. It has been, therefore, decided that the Conference be dissolved, and that the papers announced to be read there be handed over to the British Association. The money received for the sale of tickets will be at once returned. We are fully conscious that the discontinuance of the Conference will cause you much regret; but we trust that the position so long contended for, and now recognised, will compensate for any disappointment you will experience. The Fellows of the London and Manchester Anthropological Societies at present in Dundee beg, through us, warmly to thank all those who have sympathised with their difficulties, and who have thus brought about the desired recognition. The arrangements contemplated for the future will, we believe, be such as finally and satisfactorily to settle a most difficult question, and at the same time unite all students of these allied sciences.—We have the honour to be, gentlemen, your most obedient servants,

JOHN PLANT,
C. W. DEVIS,

General Secretaries, on behalf of the Officers and Executive
Committee to the Dundee Anthropological Conference.

Dundee, 7th Sept., 1867.

During the remainder of the meeting, anthropologists continued to feel content with the provisions held by them for their future incorporation into the Association, but their satisfaction was somewhat modified by circumstances which deprived them of the immediate benefits proposed. With a single exception, none of the papers intended to have been read found their way into section E. Of the difficulties raised, one at least was valid—the section had not time to do justice to its own papers. A captious observer might perhaps have said that even this difficulty was not altogether a necessary one, some of the papers read at the expense of others passed over being old friends to science, though possibly new to Dundee. The plethora of section E shows the absolute necessity of a separate department for a science so rich in materials for discussion as anthropology. To superadd the rest of its branches as well as ethnology to a geographical section would clearly be as impracticable as absurd. Anthropology must either be conducted apart from geography or

ignored altogether; which of these issues is to become final now rests with its students; if they be true to themselves, they will in future be received into the Association in a respectful, if not a cordial, spirit; otherwise, a renewed display of the inveterate hostility bandied against them will be encouraged, almost justified.

Though the anthropologists who crossed the border, and their fellow-labourers in Scotland, would have much preferred to enjoy the advantages of collective and definite study, their forced inaction was not altogether profitless: it gave them one more opportunity of observing, and to some extent participating in, the incoherent mode of cultivating man's natural history provided by the Association. Several anthropological subjects of considerable interest were introduced in various sections.

A very valuable accession to archaic anthropology was received from a communication by Mr. Pengelly to the geological section, in which were detailed the results of recent explorations in Kent's cave. He produced a fine series of human relics, including portions of the skeleton, and a variety of implements found associated with the remains of the great carnivora and mammoth. The most highly-finished tools were at the lowest levels. The section received the evidence that in the south of England man was contemporary with the extinct mammals as conclusive, the geological and archaeological facts being unmistakably concurrent. In the anatomical department of section D a paper was read, on the "Phenomena of Life and Mind," by Mr. Dunn, who upheld the old distinction between the psychical and the physical forces, admitting, however, that "we know nothing of life apart from organisation, and have no evidence of mind independent of a brain and nervous system. The agency of matter and the physical forces are as essential to the manifestations of life as life itself is to the display of intelligence." In another paper, on "Life, its Nature, Origin, etc.," by Mr. P. Melville, the theory of the Scotch school on the "vital form or soul" was set forth in opposition to the so-called materialism of Spencer. The author entered at length into the cause of the difference between man and animals, rejecting Professor Huxley's anatomical explanation of the acquirement of speech. After combating the development theory, he concluded that "all facts seem to confirm the opinion that species are never transmuted. They have a definite nature or vital form—call it occult—but you cannot evade it, and Professor Lister may yet prove that 'spontaneous generation' is but the embodiment of vital forms infused in the atmosphere." In the course of the discussion which followed, Dr. Hunt expressed his opinion that the author of the paper had spoken of Professor Huxley under considerable misapprehension of his views.

In Section E a paper was read, by Sir John Lubbock, on the "Early Condition of Man," forming a valuable summary of the arguments in favour of man's primitive barbarism deduced from his present condition. After referring to the diversity of the opinions entertained on this subject, the author proceeded to combat the assertion of Dr. Whately, "that we have no reason to believe that any

community ever did or ever can emerge unassisted by external helps from a state of utter barbarism into anything that can be called civilisation." No instance of this is on record, because Dr. Whately's definition of a savage implies the impossibility of the means of record, and, from the nature of things, the kind of evidence in other respects demanded cannot be adduced. Some savages, as the Australians, have not civilised themselves, because their peculiar circumstances did not permit them to do so. President Smith thought that if man were created a helpless savage, he must have perished before he could have acquired the means of sustaining himself. Exactly the same might be said of the gorilla. There is no evidence for, and much against, the idea that savage man is in a state of degeneration. Many of the simpler domestic arts and religious ideas, which, once possessed, could scarcely be lost, are not universal. Having disposed of the arguments of Whately and his followers, the author showed that there are indications of progress even among savages, and, among the most civilised nations, there are traces of original barbarism. The well-known opinion of Haliburton that the universality of certain beliefs and habits, which are apparently arbitrary, proves their community of origin, was contested, though similarity of custom was considered to prove the original identity of the human mind, and to be therefore an argument for the unity of the human race, which, however, was not necessarily descended from a single pair.

The last day of Section E was rendered remarkable by an announcement, which it was the lot of Sir Roderick Murchison to make, and which will be received by anthropologists with much gratification. The decision of the International Congress to hold its next meeting in this country, which formed the subject of Sir Roderick's communication, cannot fail to have an important influence upon the future of British anthropology. If the Congress be supported, as it will doubtless be, with the zeal with which our science has hitherto been cultivated, it will at once substantiate the claims of anthropology to the respect of men of science generally, and, what is still more desirable, largely increase the materials upon which sound views of archaic humanity can alone be founded. On taking the chair, Sir Roderick said—"I stated yesterday, in speaking shortly on Sir John Lubbock's paper, that those gentlemen who had formed themselves into a Congress for the advancement of all knowledge respecting the pre-historic condition of man, as demonstrated by the implements of art which man must have used being found in association with extinct animals—a subject which has been worked out to a great extent on the Continent, and to some extent in our own country—intended to hold the next meeting of the Congress devoted to that subject in Great Britain in 1868. Before I proceed to say a few words about the progress already made by this institution, and by the several distinguished men who have occupied themselves in these researches, I will read to you a letter which I received the day before yesterday, from the President of this foreign Congress, M. Lartet, a most eminent comparative anatomist, and one well-known to every man of science who occupies himself with natural history. He has a Euro-

pean reputation, and he is now the President of the Pre-Historic Congress of France. M. Lartet thus writes:—"I have the honour to inform you that in the meeting of the 29th August last, the International Congress of Anthropology and Pre-Historic Archaeology, holding its session at Paris for the year 1867, adopted the proposition of holding its next session in England in the year 1868. At the same meeting the members of the Congress resolved to offer to you the Presidency of this session in 1868, and to associate with you the names of Sir Charles Lyell, Sir John Lubbock, Messrs. J. Evans, A. Franks, J. Prestwich, G. Busk, Carter Blake, etc., in order to form the nucleus of a committee of organisation, which is to be charged with determining the place of meeting of the Congress, and to regulate the conditions under which its sittings are to be held. All the documents relating to the foundation of this Congress at La Spezzia in 1865, to the next session at Neuchatel in 1866, and to its session in Paris in 1867, will be sent to you." The first thing I did on receiving this letter was to write immediately to M. Lartet, and to tell him that I was not the person by any means entitled to preside over a Congress of this nature. I immediately adverted to Sir Charles Lyell, to Sir John Lubbock, and to those other distinguished men who have written books upon the subject, whose books have circulated through the land, and who have given up a very large portion of their time to the consideration of this important subject, whereas I, who am a simple geologist, and I hope something of a geographer also, have always been occupied in developing the condition of the earliest animals that are found in the crust of the globe, and therefore I have been working at the other end of the geological scale, while these pre-historic inquirers are working at the very highest and last epoch in any way connected with geological science. Consequently, I do not feel that I would be the fittest man to occupy the presidential chair, though I have a hearty wish to promote this inquiry, because it is only by an inquiry into facts, not in our own country only, for in our own country man was in a barbarous state when other countries were having a high civilisation, but by a general inquiry, extended to all parts of the world, that we can arrive at proper and sound inference on this important subject. The announcement which I have now made has no direct connection with the business of the British Association—it is simply an announcement of a Congress which has the most intimate relations with that great subject on which Sir John Lubbock addressed you yesterday; and I make it here so that it may receive as much publicity as possible, in order that those foreign gentlemen may be sure of a proper welcome in this country when they come here."

In turning to the subject of the status acquired by anthropology among the people of Scotland, reference must first be made to the extraordinary public interest which awaited its advent. Curiosity, well and ill-disposed, was greatly excited. The unfortunate circumstances which led to the rupture of the previous relations of the science to the British Association were instantly made the subject of general comment. Those who are acquainted with the prevailing tone

given to Scotch opinion might expect that the separation of anthropology from the Association would have been welcomed with something akin to exultation. So far from this, conduct, which appeared attributable either to caprice or compliance, was blamed on all sides. The fact that anthropology was unwillingly and unnecessarily outside the pale of the Association at Dundee, whether by overt exclusion or covert prevention, was at once contrasted by the public with its acceptance at Nottingham, where its proceedings obtained scientific approval. The first cheering sign which met the southern anthropologist was that the intolerance attributed to the Scot is insufficient to allow him to tolerate unfairness. Though the reflections cast upon the Association were no doubt in some respects undeserved, it cannot be denied that they were apparently justified by the circumstances under which the meeting at Dundee took place. The public mind at once concluded that the Association had discarded anthropology from a prudent resolve to stand well with their Scotch hosts. Various speakers in the sections took opportunities of declaring, on behalf of the Association at large, that elsewhere scientific statements had never been rejected on account of their tendency. These disclaimers did not, however, appear to remove the impression that the Dundee meeting was in this respect exceptional. For a twelvemonth past it had been well known in the south that sectarian prejudice was being bitterly aroused by certain zealots against the latitudinarianism of science in general and anthropology in particular, and there were sufficient indications given that on Scotch soil the effect of scientific induction on theological doctrine would be watched with jealous reserve—a conflict between the two with positive hostility. If general opinion were correct in believing that this foreknowledge had influence over the minds of any members of the Association as they journeyed northward—if those members really were persuaded that the public favour, and even the presidential smile, would be jeopardised by a scientific licence reputable in lower latitudes—if they were conscious that science generally sins against popular orthodoxy, and that on this occasion anthropology would be a convenient scape-goat to be sent into the wilderness—if feeling so unworthy the dignity of science could possibly be supposed to actuate them—they were rudely undeceived by finding that they had perverted a crime into a blunder. Scotch candour refused the victim offered to its austerity. No anthropologist could have devised a more thorough preparation for the introduction of his science into Scotland than has been given by its enemies, scientific and priestly. Scotchmen saw it, or believed they saw it, put aside by the Association on their account, and their sympathies went with it. They heard it appeal without reserve to their common sense and liberality, and felt how hugely it had been misrepresented by well-meaning friends; how deeply maligned by ignorant or unscrupulous enemies. Above all, the Scot has had abundant opportunities of testing the worthlessness of their judgment who rave about the unscientific nature of anthropology. He has been shown that it has all the elements and obeys all the laws of a true science, and, if true, then the noblest of all. Anthropology is engaging Scotch attention

at a juncture no less favourable to its establishment than the circumstances which heralded it. To any one who reads the signs of the times, the Scotch mind appears in a transition state. The imperceptible approach of the wave of modern education is gradually undermining the old landmarks of bigotry, and the practice of the Puritan is becoming irksome. Public intelligence is growing uneasy in swaddling clothes unsuited to its larger growth, and the mind of Knox is no longer supreme. The most authentic evidence we could have of this we gather from the indignant remonstrances of Scotchmen against the English notion that free thought is tabooed to them. A gentleman, for example, gives a Christian Young Men's Association his ideas of the British Association, and, while lecturing the young men, falls a scolding anthropologists thus: "Funniest of all was the absurdity of the anthropologists as they made vain efforts to get the glory of martyrdom, and made a false fuss over the narrowness of the Scotch. They seem to fancy that we are such a set of miserable bigots as to be unable to listen to anything that does not square with our own theories. It would be wrong in me not to state, however, that several of these papers open up strange and new fields of inquiry, and I would say to young men inquire, read, do not be dogmatic." Reminding the lecturer, in passing, that it was not the anthropologists, but their opponents, who are supposed to have taken the good people of Dundee for "miserable bigots," we accept his testimony, in conjunction with that of others, that the Scotch mind is disposed to free inquiry, and is weaning itself from dogmatism. We accept it the more willingly, because we see in it the best grounds of hope that Scotch anthropology will take root and flourish, for it is to the science of humanity that the eye will be directed as the fading outlines of dogmatic teaching sink more and more below the horizon. There is, indeed, reason to think that the reputation for narrow views which Scotland undoubtedly has, is, in respect to its educated classes, in a great measure factitious. Scotch orthodoxy is very loud in its self-assertion, as well as very relentless towards offending railway directors and journeymen printers, but in its denunciations we listen not so much to the voice of public opinion as to the thunders of a northern Sinai. The fanaticism of the priesthood becomes the opprobrium of the people. The nation is too tightly held in the ecclesiastical embrace for the liberality inseparable from intellectual power to relieve itself without a struggle; and though the natural acumen of the Scot cannot avoid recognising the discordance between the modes of thought required by his spiritual regimen and those necessitated by scientific culture, his characteristic prudence deprecates a collision with his hierarchy, and he seldom exercises the perilous right of speaking for himself. This state of things cannot last long. The Scotch mind is eminently adapted to scientific inquiry, an education incompatible with intellectual feudalism. No country of equal extent has produced a greater number of patient workers and illustrious discoverers—men whose genius has illuminated every department of knowledge—men who have not hesitated to seize the truth wherever they found it, irrespective of prejudices, whether their own or their neighbours'. Common experience

shows the strong tendency towards scientific activity amongst educated Scotchmen. This only requires to be duly attracted towards anthropology for it to receive from them the attention and respect which it deserves. Thanks to its ill-wishers, that attraction has taken place so far as it could be effected by their clamours. Sounder and more abundant results will follow as soon as Scotchmen see that their enterprise abroad can supply many of the wants most sensibly felt in the science of man, and that their own country is peculiarly rich in subjects of anthropological investigation. A society for the study of anthropology has already been formed by the friends who fought so spiritedly by our side at Dundee, and every lover of the science will rejoice if the favourable anticipations of the prosecution of anthropological science in Scotland, derived from experience of the late meeting, be furthered in its fulfilment by the labours of this youngest colleague of our society.

Thanks were unanimously given to the writer of the Report.

Dr. HUNT explained the reasons why he did not propose formally that there should be a separate department for anthropology at the meeting of the British Association, and why it was thought proper that Mr. Devis should write the report of what occurred, as an independent member of the Society. There had been in former years a long struggle to get anthropology recognised at the meetings of the Association. At Nottingham an arrangement was entered into, under the influence of Professor Huxley, by which anthropology was separately recognised as a department of biology, though it was not an arrangement with which he (Dr. Hunt) was satisfied, and he declared at the time that the separation of anthropology from ethnology into two distinct departments would only be temporary. The result was that several of the papers read were identical, and same subjects were discussed in different sections at the same time. The report which had been read would explain why that arrangement, which he had considered temporary, had not been continued; and, thanks to those gentlemen who were on the Local Reception Committee of Anthropologists at Dundee, the science of man would occupy a much more favourable position at subsequent meetings of the British Association. But for them, he believed, anthropology would have been very differently received. The magistrates and a great portion of the people of Dundee thought that anthropology had been unfairly treated, and they resented the imputation that they were too prejudiced to enter into free inquiry. There could be no doubt that the prospects of the science were much better than they were before the meeting, and they were indebted for that improved position to the exertions of the people of Dundee in their behalf. He concluded by proposing the thanks of the Society to the Reception Committee at Dundee.

Mr. MACKENZIE congratulated the Society on the fact that they had conciliated the Scotch, which he considered a most remarkable event. How it was done he did not know. He felt assured, however, that if the study of anthropology were properly understood in Scotland, it would find cordial acceptance from all classes in that country.

He seconded the motion for the reason, that, if properly understood, anthropology was the most important study to which man could devote himself. He was glad to find that, though encountering remarkable difficulties, it had established itself at Dundee.

The motion was carried unanimously.

Mr. BRABROOK then moved the thanks of the Society to Dr. Hunt for the manner in which he had dealt with the subject at Dundee. He said they ought to congratulate themselves on having had such an able representative on that occasion.

Mr. CONRAD COX seconded.

The CHAIRMAN said he had often admired Dr. Hunt's courage and ability in fighting in support of the claims of the Society before the British Association.

Dr. HUNT, in returning thanks for the compliment, remarked on the victory which the Society had gained at Dundee, where, with a small force, they had overcome the opposition of a large body; but he said the support received from the local authorities and the justice of their cause had carried the day.

The CHAIRMAN observed, in reference to the paper about to be read, that they were all aware that Captain Bedford Pim had some years since showed the practicability of constructing a railway across the Isthmus of Nicaragua, to connect the Atlantic and Pacific Oceans. The scheme was at first regarded as incapable of being realised, and several eminent men had been sent out with the view of placing the practicability of the project beyond doubt. Mr. John Collinson, the author of the paper, had effected a survey of a part of the country but little known, and in doing so had had much communication with the natives, an account of whom he would now place before them.

Mr. JOHN COLLINSON, C.E., F.R.G.S., read a paper "On the Indians of the Mosquito Territory." [Abstract. The paper will appear at length in the *Memoirs*.]

The author enumerated seven distinct tribes, viz., Mosquitos, Woolwas, Ramas, Valientes, Cookwas, Tongas, and Poyas, but confined his remarks to the three following:—Mosquitos proper, Woolwas, and Ramas. The Mosquitos he considered the most intelligent and enlightened of all, and their superiority was due to the indefatigable efforts of the Moravian missionaries, who directed their efforts, in the first instance, to their civilisation and to the abolition of their barbarous ceremonies. Their stature is short, never exceeding five feet eight inches; they are strongly built, and possess considerable powers of endurance; complexion dark, with finely-marked features; small noses; high cheek-bones; and long, coarse, black hair. The chief of the entire territory must be of the Mosquito tribe, and reigns by direct descent through the male line. The last chief had received a good education, and evinced refined taste, and fondness for the best English poets; his word was law, which was enforced with severity, and yet he was regarded with much affection by his people.

The Woolwas live an exceedingly barbarous life. Among their customs, that of flattening the head in infancy is prevalent. This

and the former tribe are great sufferers from cutaneous diseases, and, with the exception of the late king, the author had not met an individual free from it.

The Ramas are a fine race, many individuals attaining a stature of six feet, and were supposed by the author to have an admixture of Carib or Creole blood. This tribe is feared by all the others of the Mosquito country. They, moreover, commonly speak English, and show other marks of superior capabilities.

The paper concluded with two vocabularies, and was accompanied by the remark that the languages of the natives possess but the merest elements of grammar.

The thanks of the meeting having been given to Mr. Collinson for his paper,

The CHAIRMAN said that the paper had opened a curious question as to the origin of the Mosquito Indians. There could be no doubt that in former days the whole country was occupied by a race superior to those who now possessed it. That was proved by the finding there of large tombs with curious monuments, and pottery, and stone columns and figures. A very curious stone hatchet, very highly finished, was one of the implements found, and was then on the table for inspection. The question was, whether the Mosquitos were the descendants of that people or mere new arrivals. The Chairman adverted to several of the customs of the Indians described by Mr. Collinson, which were, he said, similar to those of other wild tribes, and he especially noticed the superstition of the existence of a large reptile, observing that in other parts of Nicaragua a serpent was said to have been recently seen that was 30 feet long. The Mosquito Indians were fast disappearing, but lately an attempt had been made to protect them, and Captain Pim had undertaken to advocate their claims.

Captain BEDFORD PIM.—I am sure that we must all feel very much obliged to Mr. Collinson for the paper which he has just read, and which will, I hope, form the nucleus of a valuable stock of information regarding the aborigines of this central part of the New World. There are, however, two or three points in reference to the aborigines of the Mosquito coast on which I should like to say a few words. My friend Mr. Collinson speaks with all the force of practical experience, and it will always afford me the greatest pleasure to bear witness to the courage and perseverance with which he did his duty in Mosquito, but I cannot agree in all his conclusions. In the first place, he is slightly in error in limiting the tribes to seven; there are many more; for instance, there is a very important tribe called the Smoos not mentioned by him. Then, again, I cannot agree with Mr. Collinson that the Mosquito Indians proper are the most intelligent and enlightened, *in consequence* of the indefatigable efforts of the missionaries. On the contrary, they have hearts like the nether mill-stone as regards missionary teaching. Had Mr. Collinson instanced the Ramas, who really have been induced to forego the "toona" and take to shirts

and trousers, and who form quite a decent community settled on Blewfield's Lagoon, I should have been more ready to agree with him, although the conduct of one of them, a young man named Abraham (patriarchal only in sin), whom we hired last February in Greytown to work under Mr. Collinson in the cutting, and who was seen reading his Bible the last thing at night, and the following morning had disappeared with a canoe, a portrait of a lady, and other trifles, certainly not his own property, did not reflect much credit on the teaching he had received. The Mosquitos are certainly more intelligent than any other above-named tribe of the country, for the simple reason that their tribe inhabits the coast, and has been in contact with Europeans for nearly two hundred years before missionaries came in contact with them. Again, I was very much struck with a remark made by Mr. Collinson, that the personal appearance of the Mosquitos is decidedly good when uncontaminated by the diseases introduced among them by the traders from the civilised Old World. Now, this is very hard upon the traders, and also upon the Old World. I suspect, if the truth were known, that the traders have suffered as much at the hands of the natives as the natives from the traders. It has long been the fashion to deplore that the debauchery and immorality of the wicked Old World has been engrafted on the poor savage; but the impression I have formed of the noble savage, after seeing him in a state of nature in very many parts of the world, is (to use a Yankee phrase) that he is "the meanest cuss out"; in point of fact, in coming in contact with savage races for the first time, the rule has been to find them with a pretty good load of sin on their backs quite as heavy as the civilised people of the much abused Old World. Look at the Sandwich Islanders, the Mexicans, the Esquimaux—all, every one, seems to like strong drink, and it is even now a disputed point whether syphilis was not introduced amongst Europeans by the very people whose characters we have under discussion to-night. In justice to the Moravian missionaries, I must say this—that a more earnest and hard working and painstaking body of people does not exist; they do not dream of entering into theological disputes with the natives like the Bishop of Natal with the Zulu, but persevere in their daily course; teaching, somewhat in the order of Mr. Disraeli, industry, liberty, and religion. I could supplement Mr. Collinson's very interesting paper with some more of my experience on the Mosquito Coast, but I hope other gentlemen will address the meeting; besides, this is, I trust, but the opening of the campaign on the Mosquito Coast; for, when I mention to you the name of our much esteemed hon. member, Mr. Carter Blake, and tell you that he is now on the borders of the Mosquito country, I am sure you will agree with me that if the aborigines are not thoroughly handled it will not be his fault. My only fear is that, in his zeal and affection for anthropology, he may be tempted to send us skulls and skeletons fresher than we could quite approve of.

Mr. MEYER HARRIS observed, with reference to the apparent mixture of African blood in the Mosquito Indians, that many of the habits and

customs described by Mr. Collinson were similar to those of the natives of Africa, and the vocabulary was also in many respects the same. He thought it very probable that there might have been an admixture of negro blood from the negroes who escaped from slave ships in former times.

Mr. WALTER DENDY asked Mr. Collinson whether he had any conversation with the chief he mentioned as to the habits of the people, with a view to the improvement of their mental capacity. With regard to the introduction of leprosy, he remarked that it was very extraordinary that leprosy should have been considered such a formidable disease among the Hebrews, while among the Greeks and Arabs it was comparatively innocuous. He was confident that the Levitical leprosy was a combination of malignant diseases. With respect to syphilis, he thought it probable that it was not introduced into Europe from the new world, but from Africa or Syria. No medical man, he believed, was of opinion that it originated *de novo*.

Mr. McGRIGOR ALLAN remarked, with regard to the belief of the Mosquito Indians, that the evil spirits were superior to the good spirits, that a similar belief was very prevalent among mankind. The Chinese and other people entertained the same belief; and it must be held also by people who believed that man was created perfect, and that afterwards he became wicked by the superior influence of evil spirits. He agreed with Mr. Collinson in thinking that the Mosquito Indians had been contaminated by the traders, and he protested against Captain Pim's low estimate of the character of savage races, and against the concurrence he had avowed in the American saying that "the noble savage is the greatest cuss out." We should rather be told not to treat the aborigines as we had treated them than to give them hard names. As to the introduction of syphilis, he believed it was not decided how the disease originated. He said that it was the custom in our treatment of savages to go to them with a Bible in one hand and a bottle of rum in the other, and to tell them to be like us or disappear. People of every race had their peculiarities and good qualities, if travellers would take the trouble to find them out, and he instanced the Mexican Natives and the New Zealanders as fine specimens of Aboriginal tribes. [Dr. Charnock incidentally raised the question whether the term "Indian" could properly be applied to savages generally. The name was originally derived from the river Indus, and was given to the natives who were found near its banks.—The Chairman thought Dr. Charnock was going too far in attempting to restrict the meaning so narrowly. It was a name that had become very generally applied.—Major Owen, taking Dr. Charnock's view of the question, proposed that the Society should not use the word in a loose manner generally. He thought it was a matter that should be submitted to the Council.—It having been proposed by a member, as a means of diminishing the confusion of the general use of the term, that wild tribes in the East should be called "East Indians," Major Owen observed that in the East that term was applied only to the half-caste race between the European and native.—The Chairman said it would be very difficult to draw a line. The conversation then ended.]

Mr. COLLINSON replied to the various remarks on his paper. He said with regard to Captain Pim's observations that the Indians were improved by association with Europeans instead of being contaminated, that Captain Pim must refer to those Europeans who were settled on the coast and carrying on a regular trade; but those to whom he (Mr. Collinson) alluded were traders, who occasionally paid visits to the coast in small craft, to traffic with the natives. Those were, as a rule, not the most respectable members of society, and they did not certainly improve the Indians. The original Indians were superior as workmen to the mongrel descendants of the Indians and Spaniards. He could not agree with Captain Pim's opinion of the Moravian missionaries. On the contrary, he thought they went to work the right way to civilise the men, by introducing among them articles of clothing, the means of cooking, and other appliances of civilised life. With respect to the Indian king he had spoken of, and his influence on the people, unfortunately he could do little, for his power had been usurped from him. He was a pure Indian, the king being obliged to be so by the law of the country. With regard to the grammar of the Woolwas, on which a question had been asked, they had none. They had a vocabulary of about 1,000 words, but they did not indulge in the refinement of grammar.

Major OWEN inquired how they put the words together.

Mr. COLLINSON said if they wanted to give a command they used the word meaning command; or if they wanted to express any action, they used the word signifying that action.

The CHAIRMAN was of opinion that Mr. Collinson was mistaken in that respect, for there must be a grammar of some kind, of course.

The meeting was then adjourned to the 19th instant.

NOVEMBER 19TH, 1867.

DR. CHAENOCK, V.P., IN THE CHAIR.

THE minutes of the preceding meeting having been read and confirmed,

Dr. HUNT made some observations on the "Report on Anthropology at the British Association," which was then presented, for the purpose of correcting some misrepresentations by the public press, which had caused adverse comments. It had been represented that the report stated that anthropology was in future to be recognised as a department of the biological section of the British Association, but that statement was not borne out by the report. It should have been said that the anthropologists hoped to be recognised in section E of the Association. He was anxious to correct that erroneous impression, and he trusted that at the next meeting of the Association anthropology would be associated with ethnology and geography in a common section. There had been no guarantee that such would be the case, for it was not in the power of any officer of the Association to give such

a guarantee; but it was a general feeling of the members that the claims of anthropology to be distinctly recognised were such that they ought to be taken into consideration, and that the anomaly of placing anthropology and ethnology in different sections should be removed. He hoped they had at length got all that they had so long sought for, and it was very desirable that there should be no misunderstanding on that point.

The names of the Fellows and Local Secretaries elected by the Council were then read as under:—

Fellows.—Charles Bennett, Esq., General Post Office, London; Algernon Joy, Esq., A.I.C.E. (late Royal Artillery), Church Style, Rochdale, Lancashire; Charles Henry Bagnall, Esq., Farnham, Surrey; A. C. Brebner, Esq., Audit Office, Somerset House; George Bryant, Esq., India Office, John Davidson, Esq., Morrison's-ct., Wellgate, Dundee; Duncan W. Forbes, Esq., M.R.C.S., The Rookery, Eastwood, Notts; Charles Edward Gover, Esq., Principal of the Military Male Orphan Asylum, Madras; George Courthope Green, Esq., Fernside, Whitebrook, near Monmouth; The Rt. Rev. Alexander Gregg, D.D., Bishop of Texas, United States, 8, Craven Street, Strand, W.C.; Henry Harland, Esq., M.D., The Middle House, Mayfield, Sussex; J. Penn Harris, Esq., F.R.C.S., 5, Rodney Street, Liverpool; T. C. Hope Johnstone, Esq., 48, Upper Baker Street; George Byrne Lee, Esq., 27, Richmond Road, Westbourne Grove, Paddington; Henry Bowden Lyle, Esq., M.R.C.S. 123, Graham Road, Hackney, N.E.; Charles Thomas Pearce, Esq., M.D., M.R.C.S., 28, Maddox Street, Regent Street; Captain J. Walmsley, Government Resident Agent, Port Natal; Thomas R. Tatham, Esq., M.D., Nottingham; Albert Tootal, Esq., Rio de Janeiro; John Wilkins Williams, Esq., M.R.C.S., 34, Bruton Street, Berkeley Square; John Marmaduke Stourton, Esq., 2, Vigo Street, Regent Street; Major George Alexander James, F.R.G.S., Cherson House, Wood Green, Middlesex; C. S. Salmon, Esq., Sherbro, W. C. Africa; Frank Wenham, Esq., 25, St. Paul's Crescent, N.; Joseph Ince, Esq., F.L.S., F.C.S., F.R.M.S., Associate of King's College, 26, St. George's Place, Hyde Park Corner, S.W.; Robert Bruce, Esq., Seafield Road, Dundee; Professor A. Shumann, Ph. Dr., B.A., Onslow Villa, St. John's Park, N.

Local Secretaries.—Don Julio Vizcarro, 4, Soldado, Madrid; W. L. Distant, Esq., Post Office, Penang; Dr. Kalmus, Brunn, Moravia, Austria; G. Kasimates, Esq., LL.D., Herakropolis (island of Syra, Greece); Dr. Sutherland, Surveyor-General of Natal, Port Natal; Alfred Robert Houghton, Esq., Sarawak, Borneo; Rev. T. W. Webb, Principal of the Training College, Barbadoes.

Honorary Fellows.—Professor Schaaffhausen, Bonn; Professor von Düben, Stockholm; Professor A. Ecker, Freiburg, Switzerland; Dr. E. Dally, Paris; C. Carter Blake, Esq., F.G.S.

Dr. Delgado Jugo, 50, Calle de San Bernado, Madrid, was elected a corresponding member.

The following long list of presents, including seven skulls from

Burmah, which were on the table, was then read, and thanks were given to the donors :—

FOR THE LIBRARY.

From Dr. HUNT—Memoir of the Historical Events of Pennsylvania ;
Revue International, Nos. 1, 2, and 3.

From the AUTHOR—Intellectual Severance of Man and Woman, by
J. McGrigor Allan, F.A.S.L.

From T. Squire BARRETT, Esq., F.A.S.L.—An Apology for the True
Christian Divinity, R. Barclay ; Memoir of Stephen Gellett, B.
Seeböhm ; Journal of George Fox, Wm. Armistead ; Observations
on the Views and Practices of the Society of Friends, J. J. Gurney ;
Epistles from the Yearly Meeting of Friends, vols. 1 and 2 ;
Anonymous, Christian Doctrine, Practice and Principles ; Anony-
mous, Life of George Fox ; Henry Tuke, The Discipline of Re-
ligion as Professed by Quakers ; Anonymous, various Tracts re-
lative to the Quakers ; Westminster Review, from January 1824,
to March 1845, inclusive, and many imperfect numbers ; R. P.
Knight, Analytical Inquiry into the Principles of Fast ; James
Hinton, Man and his Dwelling Place ; Anonymous, Approxima-
tions of Truth ; W. White, Historical Papers ; John Garwood,
M.A., The Million-peopled City ; W. C. Taylor, LL.D., The Bible
Illustrated from Egyptian Monuments ; J. A. Macdonald, The
Principia and the Bible ; J. J. Freeman, A Tour in South Africa ;
A. H. Layard, A Popular Account of Discoveries at Nineveh ;
E. B. Tylor, Anahuac, or Mexico and the Mexicans Ancient and
Modern ; Lord Walpole, An Answer to the latter part of Lord
Bolingbroke's Letters on the Study of History ; Henry Travis,
M.D., Moral Freedom Reconciled with Causation ; T. Hancock,
M.D., Essay on Instinct ; T. Exley, A.M., Principles of Natural
Philosophy ; Anonymous, The Friend, vols. 1, 2, 3, 4, 5, 6 ; F.
Seeböhm ; Osmond de Beauvoir Prieulx, National Education, its
Principles and Objects ; Rev. S. Noble ; Hon. E. Swedenborg,
The Divine Providence ; D. Hume, Essays and Treatises on several
Subjects, vols. 1 and 2 ; J. Timbs, The Year Book of Facts, from
1845 to 1861 (inclusive) ; A. Ballou, An Exposition of Views
respecting the Modern Spirit Manifestations ; W. Wilberforce, A
Practical View of the prevailing Religious System ; W. Cobbett,
A Year's Residence in the United States of America ; Cobbett's
Twopenny Trash, or Politics for the Poor ; Locke's Essays con-
cerning the Human Understanding ; J. Richardson, Lectures on
Natural Theology ; Rev. J. R. Balme, American States, Churches,
and Slavery ; A. Ameuney, Notes from Life of a Syrian ; D.F.G.,
The Spiritualist ; Anonymous, Remarks on the Writings and
Conduct of J. J. Rousseau ; Anonymous, The Progress of the
Confessional ; R. Macnish, LL.D., The Anatomy of Drunken-
ness ; (Sceptic), An Exposition of Spiritualism ; Anonymous, Is it
right for a Christian to marry two Sisters ? W. Paley, D.D.,
Horæ Paulinæ ; Dryden's Miscellaneous Essays ; Anonymous,

Table-Turning and Table-Talking; Dr. W. Evans, A Pure Mind in a Pure Body, that is Health; C. Southwell, The True Origin, Object, and Organisation of the Christian Religion; E. Hoyle, An Inquiry into the Truth of Christianity; Anonymous, "Human Nature," from April 1st to November 1, 1867; Professor P. C. Sinding, History of Scandinavia; J. Rawlings, History of the Origin of the Mysteries and Doctrines of Baptism; L. Burke, The Future, Nos. 17, 18, 19, 20; American Phrenological Journal, Nos. 1, 2, 3, 4, 5, 6; The Correspondent (various numbers), 1865 and 1866; various Religious Tracts, Devil and Hell, etc.; J. S. C. de Radius, Historical Account of every Sect of the Christian Religion; Anonymous, A Winter Journey from Gloucester to Norway; J. Priestley, LL.D., Observations on the Increase of Infidelity; M. De Condorcet, Historical View of the Progress of the Human Mind; R. Ainslie, and others, Lectures against Socialism, etc., and Various Tracts.

By the EDITOR—The Canadian Journal.

By the EDITOR—The Farmer's Journal.

By PROFESSOR SCHAAFFHAUSEN—Vortrag ueber die anthropologischen Fragen der Gegenwart.

By the SOCIETIES—Proceedings Royal Geographical; Bulletins de la Société d'Anthropologie de Paris; Journal Royal Institute, Cornwall.

FOR THE MUSEUM.

By W. THEOBALD, Esq.—Seven Burmese skulls.

The CHAIRMAN observed that the one hundred and fifty volumes presented by Mr. Squire Barrett, deserved the special thanks of the Society.

Dr. HUNT stated that at the meeting of the Council that day, a subject of considerable importance had been brought before them by Mr. Wilmot Rose, C.E., who submitted for inspection upwards of fourteen hundred specimens of flint and stone implements, of all ages, collected in Denmark and Sleswig-Holstein. No collection like it was to be seen in this country, and it was the most complete of the kind that had been made. It would be allowed to remain in their museum for a considerable time, for the inspection of the Fellows and their friends, with certain restrictions to ensure the preservation of the specimens. He hoped that Mr. Rose, who was present, would explain the principles on which the collection had been arranged, and on that day month there would be a public exhibition of them, and a paper would be read on the subject. It was expected that several gentlemen who took interest in the subject would be present, and that there would be a general discussion on the important collection.

Mr. W. J. ROSE said the formation of the collection of stone implements had been the work of five or six years, and that it consisted almost entirely of stone and flint implements, purely Danish. Every kind of stone implement was represented, from the rude stones from

which the others were made to those most highly finished. He said he should leave the collection with the Society, to be inspected, and he should be present to give any information that might be required.

The following paper was then read :—

Is the Character of the Scotch the Expression of the Soil of Scotland?

By JOHN CLEGHORN.

Mr. CLEGHORN noticed that the diversity of character in the east and west country Scotch was very great, and the diversity, he ascertained, could not be imputed to climate. He observed, too, that the inhabitants of each county in Scotland had its own dialect and its own type of man ; and that in Caithness, the natives of each of its parishes have distinctive features and dialect. The author found that in Caithness the best cereals, cattle, and men, were raised on the boulder clay, and that where it was wanting the corn, cattle, and men were miserable.

THE AREA OF THE BOULDER CLAY IN SCOTLAND.

He ascertained that the area of the boulder clay in Scotland was, on the east, of a line running from Dumbarton to near Sandside in Caithness, and that this line divides the country into two strongly-contrasted regions, an eastern and a western. The east is a land of enormous depositions ; the west, one of equal waste and transport. To ascertain the character of the organisms on each side, he took the Board of Trade returns, and from these constructed the following tables, showing the population, area, acreage of crops, corn crops, and number of cattle and sheep in the east and west, dividing the country as near as he could, to harmonise with the line indicated by Professor Nicol, as that which divides the country into two strongly-contrasted regions. The counties on the east are Aberdeen, Banff, Berwick, Caithness, Clackmannan, Edinburgh, Elgin or Moray, Fife, Forfar, Haddington, Kincardine, Kinross, Linlithgow, Nairn, Peebles, Perth, and Selkirk. On the west, Argyle, Ayr, Bute, Dumbarton, Inverness, Lanark, Renfrew, Ross and Cromarty, Sterling and Sutherland :—

	Population.	Area in Acreage.	Under Crop.	Under Corn.	No. of Cattle.	No. of Sheep.
East	1,330,989	6,868,384	2,328,212	872,141	440,476	1,802,248
West	1,448,653	10,102,637	1,038,636	284,260	553,253	2,304,046

Of the comparative value of the corn, the cattle, and the sheep of the two sides, these returns tell us nothing ; but the value in favour of the east must be great, seeing Aberdeen sends the best beef and mutton in the London market, and more of these than all the rest of Scotland, while the west sends none there. The state of the inhabitants on the two sides he now looked at, and took the Registrar General's

Report for 1864, and from that report constructed the following table:—

Births.	Illegitimate per cent. for ten y. a/s.	Marriages.	Deaths.	Respiratory Deaths.	Zymotic Deaths.
East 47,331	10 per ct.	9,767	30,360	3,749	7,749
West 56,517	6 per cent.	11,388	39,055	5,746	10,508

The birthrate of the west is greatly in excess of the east rate, through the operation of this law, made known by Doubleday: "Nature only causes an increased productiveness when species is put in danger, and in the ratio of the danger." "This law," says Doubleday, "runs through the vegetable and animal creation. The plant or animal that is starved as to natural aliment, is prolific in proportion. Hence all rich aristocracies decrease, all poor communities increase. Nature, by this beneficent law, causes luxury to be barren, to stop the progress of disease, and poverty to be prolific, to save the species from extinction. In a comparison of the English and Scotch birthrates, we see the same truths taught. There can be no doubt that the English dietary is, in quantity and quality, far higher than the Scotch; and the Registrar-General tells us that in Scotland 348 wives give birth to 100 children, while it requires 386 wives in England to produce 100 children in the year. The low illegitimate rate of the west, apparently so indicative of thought, is thus explained. The dissuaves from illegitimacy are the same on the east that they are on the west; it follows, then, that on the east the promptings must be stronger than the dissuaves, while on the west the dissuaves must outweigh the promptings; therefore the *vis vite* must be less energetic on the west than it is on the east. That this must be the cause of the low illegitimate rate of the west, is what the table showing the food produce of the west would imply; but it is put beyond a doubt by these facts that the bastardy rate of the east is highest in the counties where the cereals and cattle are in the highest perfection, and the higher faculties of man best developed. The highest illegitimate rate on the east, then, evinces in its population *generally* an amount of restraint so great as can only exist among men and women of a high order. This sentiment is well expressed by Hume when portraying Queen Elizabeth's character. He says: "In her family, in her court, in her kingdom, she remained equally mistress. The force of the tender passion was great over her, but the force of her mind was still superior; and the combat which her victory visibly cost her serves only to display the firmness of her resolution and the loftiness of her ambitious sentiments." The evils of low nutrition, or in other words, the want of soil, is further shown in the high marriage rate of the east. Notwithstanding their want of soil, their low dietary, and the consequent apathy there must be in their men and women, their slight promptings to marriage are at once gratified, heedless of all the evils improvident marriages necessarily entail. But the chronic starvation of the west

is put beyond doubt by the high deathrate of the west. Had the west rate been that of the east, the deaths would have been 34,133, and not 39,055, as we find it is; thus nearly five thousand fall a prey to destitution annually. That the excess at least arises from want of nutriment, appears from these facts; that the deaths of the west from affections of the respiratory organs were nearly 1,000 in excess of the east rate, and of children more than 2,000 died in excess of the east from zymotic diseases. "Consumption," says Dr. Hewitt, "in its many forms and disguises, appears to be essentially connected with want of food."

The want of soil, the want of food, on the west, is further seen in the Gaelic, for it and heather go together. On the west, too, there is one university, on the east three. On the west the most distinguished generals have been produced, on the east the most distinguished scholars. Aberdeenshire has turned out more *senior wranglers* than all the west, perhaps than all Scotland. The religious revolutions of the Scotch have arisen on the east. On the west they move in masses. At the Reformation the west was governed by the chiefs; at the disruption, by the minister. The west man's religion may be shortly characterised: priest-worship, *i.e.* the worship dictated by the priests. The east man's as self-worship, or in other words, the worship which the individual eliminates for himself from sources of information which he possesses, and the process of his own thoughts. Though called Protestant, the religion of the west is essentially Papish, and Popery is the religion of poor soils. The east man is taller and bigger-headed than the west man. Mr. Cleghorn thinks that diversity in man is necessary to the health of the species, and that diversity in soils is the means for its attainment, and the law that determines diversity in soil he discovered in 1857. The law is this: the prevalent wave-producing wind here, and over the northern hemisphere, the S.W. wears the headlands into precipices, which send back the debris by counter or reflux current, which necessarily tends to shoal up the opposite side of the bay, firth, or sea. The contour of our east and west coasts arises from the action of this law, and it has determined the soil of the country. The soil has determined the food, the food has made race, and has determined the birthrate—legitimate and illegitimate—the marriage-rate, and the death-rate, language, and religion; therefore the character of the Scotch is the expression of the soil of Scotland.

[This paper will appear in full in the *Memoirs of the Society.*]

The thanks of the meeting were given to the author of the paper.

The Rev. Dr. IRONS wished to know whether Ireland was to be regarded as the west of Scotland, and whether any difference was admitted to exist between the two sides of Ireland.

Mr. A. L. LEWIS agreed with the author of the paper, that great influence is exercised on the character of a people by soil and climate, but in the instances adduced he thought the differences were attributable rather to difference of race than to the character of the soil. He differed also from the author in his conclusions respecting the difference in the numbers of illegitimate births, and as to the effects of the winds, and on some other points, but there was much in the paper with which he agreed.

Mr. G. HARRIS said that no doubt it appeared that climate and soil have considerable influence on the character of the inhabitants, but they were not the principal causes of differences. Difference of character was often observed without differences of soil; in confirmation of which he referred to several parts of the Continent, where, with soil equally rich, the characters of the people were very different.

Mr. McGRIGOR ALLAN thought the author of the paper had not exactly made out his position, that the character of the soil influenced the character of the people. Dr. Knox was against him on that point, and he (Mr. Allan) was disposed to disagree from Mr. Cleghorn. He doubted whether the western winds had the baneful effects they were said to have, and thought the effects of the east winds were much worse. It was also against Mr. Cleghorn's views that the principal commercial town in Scotland was situated in the west. He was inclined to attribute the differences in the character of the Scotch to difference of race, which induced the Gael to cling to the mountains, and the Anglo-Saxons to prefer the lowlands, and that they were thus rather associated by inclination to the soil and climate than influenced by them. As to Scotch marriages, there was an erroneous impression in England that the ceremony of marriage was almost dispensed with in Scotland, and that the consent of the parties only was necessary. If that were so, it was based on the opinion of the most eminent English lawyers that mutual consent of the parties to live together constituted a marriage. Mr. Allan was proceeding to enter more fully into the subject when the CHAIRMAN interposed, reminding him that this question was irrelevant to the matter of the paper.

Mr. J. MEYER HARRIS said the question was, what was the effect of soil and climate on the inhabitants, which might be resolved into the consideration of a question of food. Different soils produced different qualities of food, the effect being experienced by animals as well as by men, and that was a likely cause of difference in the characters of people of different countries.

The Rev. Mr. BEATON remarked, in reference to the alleged difference in intellectual character between the inhabitants of the west and of the east of Scotland, that in the University of Aberdeen the majority of the students came from the western part of the country; and he thought, in opposition to the author of the paper, that the greater superiority of intellect was exhibited by the inhabitant of the west of Scotland.

Mr. MACKENZIE expressed disappointment with the paper, in which the Scotch character was not discussed at all. It entered into a variety of details about legitimacy and illegitimacy, about priest-worship and self-worship. The paper was topographical, geographical, agricultural, but not anthropological. It might have been compiled from the registrar's reports at Somerset House for presentation to the Statistical Society, instead of being prepared to be read before a meeting of anthropologists, and he was astonished that a countryman of his should have treated such a subject in such a manner. Soil and climate, he thought, must have some influence on race character, and he hoped to have heard that question brought forward and investigated, but

nothing of the kind had been done in the paper, which he did not think did credit to the intellectual and literary talent of his countrymen. He thought the question should be pursued with larger views, and upon a larger field of observation, and considered with reference to mixed races. In the north of Scotland the influence of different races on the natives was perceptible, but he disagreed with the author of the paper as to the difference of character between those on the east and west. Difference of food, no doubt, had an influence on character, but he did not consider the author was warranted in the general conclusions he had drawn in his paper, for the area of observation had been too small, resembling that of White's Selborne.

Dr. HUNT thought the paper was, for the most part, strictly anthropological. The author asked the question—"Is the character of the Scotch the expression of the soil of Scotland?" That was an important question, not previously sufficiently touched on by anthropologists. He did not appear as the advocate of Mr. Cleghorn, but he must say he thought there was a deal about anthropology in the paper. The more they investigated their science the more they became convinced of the connection between the characteristics of man and the circumstances by which he was surrounded. By the word soil, Mr. Cleghorn took into consideration the whole phenomena and conditions in which the Scotch are placed, and founded certain conclusions upon them. Seeing that the science of anthropology is little more than organic chemistry, the question of external influences was an important one for their consideration, and he hoped the author's views would be deliberately discussed. The author of this paper said that our best cereals, our best cattle, and our best men and women were raised on the boulder clay of Scotland. They were not in a position to deny that statement, nor his other statements as to the difference between the people on the east and west coasts. Were these facts, or were they not? Again, as to the statement that the west part of Scotland was more remarkable for its warriors than the east, several instances might be adduced in confirmation of that opinion. Then, as to the alleged effect of luxury in producing barrenness, that was a physical question of great importance, well deserving consideration. As to the statement that the people of the west of Scotland worshipped their priests, and that those on the east were disposed to inquire into religious matters for themselves, there was nothing so wonderful in that, if it be admitted that language and religion are influenced by circumstances as well as character. As he before observed, they should consider the question as one of organic chemical anthropology. Mr. Lewis had said that all the differences observable between the people on the west and on the east of Scotland might be attributed to difference of race. The author of the paper did not think so, but considered that the explanation of the difference might be found in the difference of climate and soil. He was himself inclined to attach a great deal of the diversities to race distinctions, at the same time the author of the paper presented another view of the question. He thought they were to be explained by climatic and geological differences, and that the difference in the characters of the Scotch on the east and west coasts

were to be explained by them. Mr. Cleghorn's hypothesis well deserved consideration, and they were indebted to him for having given them a most suggestive paper.

Mr. CARMICHAEL expressed the opinion that the author of the paper was mistaken in stating that the people in the west of Scotland were priest-worshippers.

The Rev. Mr. MACBETH did not agree with Mr. Cleghorn's conclusions, but thought he had presented many facts that were worthy of consideration. The question was, whether the difference observable in character between the people of the west and east was due to soil and climate or to difference of race. There was no doubt a striking coincidence in the boundaries of the two races, and in the character of the districts they inhabit, but he thought it rather showed that affinities exist between the natures of the soil and the character of the races. There were social distinctions apart from soil and climate; but that the latter have an influence on character he thought no anthropologist could deny, and their influence ought to be recognised. There could be no doubt that they had great influence on the Irish character. There were several facts given in the paper which did not appear to have a bearing on the question, and there was a certain development of the humour of his countrymen, especially about legitimacy and illegitimacy, which made him suspect the author was "trying it on." There were at the same time many important facts mentioned, one of which was the assertion that the shore on one side of Scotland was rising up, and on the other going down. The alleged difference in size between the men on the east side and on the west he attributed principally to racial distinctions.

The CHAIRMAN said the object of the paper seemed to be to show that the people in the eastern part of Scotland were of a higher character than those in the west, but he was not inclined to agree with the author in several of his conclusions. Difference of race between the Gaels and the Saxons might account for many of the differences observed. With regard to religion, he did not think that the people in the east, who were said to be self-worshippers, were any better in that respect than the priest-worshippers of the west. With regard to the conclusions drawn from the facts stated about illegitimacy, he considered that the author of the paper was altogether wrong, and that the inferences from his facts were the reverse of those he had drawn. It had been said that the whole question resolved itself into a question of food, but there were other causes on which the character of a people depends. The improvement of character did not depend upon the nature of the soil, for the most civilised people might exist in a wholly manufacturing country.

Mr. MACBETH having been called on, as a fellow-townsmen of Mr. Cleghorn, to reply on his behalf to the observations on the paper, said that he had no doubt Mr. Cleghorn would feel highly gratified by the manner in which his paper had been received.

The meeting then adjourned.

DECEMBER 3RD, 1867.

DR. CHARNOCK, V.P., IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

The members elected since the last meeting were announced as under:—

Fellows.—J. R. Spencer, Esq., Oxford; Edward Jackson Riccard, Esq., M.D., Mauritius; John Cuthbert, Esq., Belmore House, Winchmore Hill, N.

Local Secretary.—Dr. M. H. Henry, surgeon, was elected a local secretary for New York.

The presents received were as follows:—

FOR THE LIBRARY.

From JAMES GOWANS, Esq.—Sketch of the New Anatomy and Physiology of the Brain and Nervous System.

From the AUTHOR—A Visit to the Kibalen Village of Sano Bay, Formosa; Dr. C. Collingwood.

From the AUTHOR—Die Wanderung der Amerikanischen Völker aus dem Norden; Professor Buschmann.

From the INSTITUTE—Journal of the United Service Institute.

From the ACADEMY—Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften, 1866 and 1867.

From the INSTITUTE—Giornale de Scienze Naturali di Palermo, vol. iii.

From the EDITORS—Medical Press and Circular and the Farmers' Journal.

FOR THE MUSEUM.

From Dr. KOPERMIKI—A Rumanyo or Wallachian Skull of Transylvania.

From Dr. EDWIN CANTON—Five Chinese skulls.

Dr. HUNT, referring to the five Chinese skulls presented to the Society by Dr. Canton, which were on the table, observed that they were very peculiar, as being very different in their respective characters, considering they were stated to be the skulls of individuals of the same nation. He announced that the exhibition of the very interesting collection of stone implements was now to be seen daily by Fellows of the Society and their friends, and that Mr. Rose kindly undertook to explain them. He also announced that the Council had that day passed a vote of condolence to Madame Bopp on the death of her husband.

The following paper was then read by Mr. Walter C. Dendy:—

The Anatomy of Intellect. By WALTER C. DENDY, F.A.S.L.

THE science of mind has become almost as much a party question as the polity of the nation, and has, unhappily, fostered that partial

spirit of debate that renders it often more a struggle for victory than a contest for truth. The mystery that yet envelopes the subject lies, I believe, in the conflicting opinions that have been expressed regarding the elements of the *intellectual* and the *immortal*. Aristotle and Thales affirmed $\Psi\chi\eta$ to be "the source of the intuitive, the sentient, the cogitative, and the motor forces;" the saints, Chrysostom, Augustin, Cyprian, Ambrose, Eusebius, believed that the soul was thus manifested through the body; and it is the prevalent belief both of theologians and of laymen that in the words of Morel, "the soul existed before consciousness." Then it was the creed of the ancient heathens that one common mind—*Anima Mundi*—pervaded the universe, the great spirit of the Hindu and the Red Indian, and the mental element is affirmed by Pritchard and Lyell and Laycock as "dominant over matter," or, in the words of Aristotle, "The mind hath that commandment over the body as the Lord over a bondsman."

From this introfusion of $\Psi\chi\eta$ and *vous* has arisen that metaphysical tone of psychology which, notwithstanding the learned lucubrations of philosophy and spiritualism, has left the real science of mind yet in abeyance. The accomplished essays of Stewart and Hamilton and Mill are loaded with abstract speculation, and the more scientific researches of Laycock and Maudsley, although bearing in high relief the semblance of truth, may be regarded rather as beautiful and elaborate essays than as real expositions of mental science. Now, it may be very easy for us to cut the gordian knot of this solemn question, to argue that soul is mind in its ethereal and unfettered state, and mind is soul in combination with matter. It may be so; but this *petitio principii* would at once freeze up discussion, and cannot satisfy the scientific student who draws an inference from demonstration, and who is unwilling to let so vital a subject thus go by default. It is, therefore, the legitimate province of the Anthropological Society to grapple with this dilemma, by illustrations of the nervous system in the broad clear light of pure physiology—the Anatomy of Intellect. Even the first step, however, may be a delicate one. There are points of very deep import on which learned fellows, all equally conscientious, are point blank at issue, Divine creation and autogenesis, germinal evolution and spontaneous development, predestination and free will, the dominion of mind over matter, and innate organic action being fairly set in array against each other. These disputations I will not presume to reconcile. I will rest content in *limine* with claiming the credence of the Society in one simple axiom:—matter, ere it can act, must be specially endowed with the faculty and force of action. To the mysterious source of this endowment I desire to waive the slightest allusion; they who drag theology into scientific discussion, are far more irreverent than those who deem it a subject too sacred to be submitted to the test of philosophic speculation.

The doctrine of mind seems to have been to some very learned beings a mighty awful thing. The Queen's counsel, Warren, shrinks back in despair as he doles out this rhapsody—"What is intellect? In merely asking the question, we seem suddenly sliding into a sort of abyss." Then there is the most erudite spinster, dazzled by her self-

creating law, and, perchance, by the brilliant illusions of metaphysic dreamers from Berkley to Coleridge, and ignoring the demonstrations of physiology, bewailing that "we are hopelessly adrift on the sea of conjecture about the truth of mental science." Even the classic Grote becomes pathetic regarding our hopeless perplexity. It was confessed in this room that, "of the mind and soul we know nothing," and then came this startling question—"Is there a mind at all?"

With conscious diffidence, I think we ought not to be silenced by the facetious quibble—"What is mind? No matter. What is matter? Never mind." To science it is a matter of great moment, and whether mind be an entity or be it not, there is a halo of wonderful phenomena floating within us, for which it is essential that we adopt "a local habitation and a name." The old ethereal word "psychology" is yet in high fashion, and it may be fairly retained by the theologian as the revelation of soul or spirit, while I may presume to propose the term "Noosology" as the exponent of the science of intellect. Regarding the presence chamber of the soul or mind, the crotchets of the ancients were whimsical enough—Empedocles fixed on the blood, Chrysippus and Diogenes on the heart, Van Helmont on the *pylorus*, Galen adopted the brain, Lancisi selecting the *corpus callosum*, Sommering the *ventricular* fluid, Descartes the *pineal* gland, and so on. It was Albrecht Bishop of Regensburg who, I believe, had the first glimpse of organic phrenology; and Gall and Spurzheim enfranchised the brain, and in their distribution of seats projected that fascinating scheme of craniology that has, I fear, led many a doting proselyte astray from the true study of encephalic organism. Fully appreciating the early researches of Gall and the lucid demonstrations of Spurzheim, I may yet differ from them *tota celo* regarding their fanciful allotment, and for these reasons. Among the darker passions of our nature, there are two which constitute the sources of the deadliest crimes that stain the pages of the *Newgate Calendar*—destructiveness and amativeness—and their organs are very broadly pencilled out for us on the cranial map, yet the cases of fallacy are innumerable. I remember, for one instance, the body of Thurtell being brought into Bartholomew's, and the peculiar depression of the temporal region was evident to all. As a rule, the skulls of young girls are beautifully smooth and rounded; there is no cranial boss to indicate an organ of destructiveness beneath, yet infanticide has become the fashion in the circles of servant-girlism. The analogy of the tiger and the man is a mere conceit. With the *feræ* there is an instinctive and vital necessity for killing,—hunger; not so with man, he has either some deep illusion, or some malignant motive for the crime of murder. Then, as to the amative organ: regard the animal under the excitement of the *œstrum*, the frenzy of the buck at rutting time, the rage of the tiny sparrow in the pairing season, merely because their testes are swollen to five times their normal size when sexuality is passive; or take the negative, the castrato in whom desire is destroyed; the intromittent organ is still perfect, but that of amativeness is cut away, leaving the eunuch passive even in the chambers of the harem, looking, indeed, with loathing on the odalisques. Then, regarding lesion,

it may be that the cerebral hemispheres are vicarious, yet their endurance of very severe mutilation is not favourable to craniology. I cite [two cases. One patient was Dr. Conolly's. St. John Long's lotion had destroyed the left parietal bone and hemisphere, leaving "an awful yawning chasm." Yet the man lived on for months, retaining all his mental faculties perfect, and his ideas most clear even within a few hours of his death. The other patient was my own: he fell on a pier of Waterloo Bridge and then into the river, skull cracked and drowned. After resuscitation I trephined the bone, and removed a basin full of brain: the mental faculties, although faint and feeble, being existent for many days, until hæmorrhage suddenly proved fatal. With due honour to the Belvedere Apollo it may be stated that the high frontal development, although commonly indicative of lofty intellect, is not, from varied extent of bone and diplœe and sinus, *diagnostic*: even the front of Jove himself may grace many a graceless fellow. There is on the contrary many a lofty mind working magnificently within a deformed skull. True, the heads of Dante, Cervantes, Shakspeare, Humboldt. Cuvier, Byron, were graced with lofty fronts, but those of Cicero and Bichat were misshapen, and that of Curran and many other illustrious men were most unpromising: that of Scott was almost pyramidal.

I believe, therefore, it matters little *how* the brain be packed, whether within a quadrant or a triangle, the scope of intellect depending more on its *quality*, its firmness, comparative weight, and the complexity of its convolutions and their secondary gyri, than on mere cranial outline or comparative size, or heaven help the shelving foreheads. The brain of Cuvier weighed more than four pounds, that of Dupuytren five; that of the idiot ranges from one to two, the average being about three, *i.e.* fifty ounces in the male and forty-five ounces in the female. It may be stated that the brain of the Caucasian yields to that of the Mongol in size though not in comparative weight. Even the mincopies of the Andamans, the lowest human beings in the scale of intellect, often display cranial proportions that would not disgrace the Caucasian. The convolutions of the brain of Gauss, the great mathematician, were so complex as not to be demonstrated. There must, however, be plenty of good brain in some shape or other, or we may have the low intellectual type of the Aztec or the Bosjesman, whose numeration ends at three, or that of Pinel's lamb-headed girl, who went about bleating plaintively with an occasional "ba" by way of symphony. Yet the hemispheric ganglion is not an "ignorant mucilage," as Buffon very rudely terms it: it has been demonstrated by Gratiolet, Huxley, and others, as a tissue of beautiful uniformity, deeply associated with intellectual and vital forces. It seems indeed a sort of electric telegraph between the most remote regions of the body. Simple concussion may, like the lightning flash, annihilate in a moment all sensation, and even life itself.

The *duplicity* of the hemispheres may, I believe, be the source of many eccentric mental phenomena, if they be in opposite conditions of development or power. Tiedeman's patient seems to have reasoned with one hemisphere on the imbecility of the other. Tucker also, in

his "Light of Nature," believes in two wills, constantly opposing and controlling each other; and we may believe that such a contest may induce that unhappy phase of mind we term indecision or fickleness.

These are the weathercocks of society, resolving now on one thing and then on another, and constantly lisping forth in tremulous accents, "What ought I to do?" and perchance doing nothing. In its deeper moral phase it may remind us of the Kitchi and the Matchi Manitou of the Red Indian, the good and the bad Spirit contesting for the possession of man's heart. Seriously—may it not elucidate the paradoxical traits of Swift, Byron, Burns, who were ever scribbling virtue while they were acting vice; and it may even throw light over the rationale of insanity, that so bewilders the theologian, the lawyer, and the minister of State.

In our study of intellect, however, it is expected that we look more deeply among the tissues of the brain, especially those which lie within its recesses at the base of the skull—delicate membranes, plexuses, commissures, tubercles, glands, and sinuses of blood and cords of neurine crossing and recrossing, forming the great connecting commissures of the brain, the cerebellum, and the spinal marrow, thus constituting within a ring fence the roots or termination of the whole nervous system. It is within this structure, I believe, that lies the grand secret, yet undiscovered, of impression, sensation, perception, ideation, reflection, volition, that combination of faculties which we conventionally term mind. It is here that may commence the study of the source of intellect in the senses, which may perchance solve the query of Reid—"What is a visible figure; is it a sensation or idea; if an idea, from what?" and the notion of Descartes and Locke, that the qualities of bodies are mere sensations of mind. In three of the senses—sight, hearing, smell—these qualities may act from a distance; the flashing of light, the undulation of air, the wafting of an odour. In the other two there must be contact of a body with the fibrilla of a wave.

In illustration of these propositions, I will endeavour to trace the genesis or evolution of an idea in harmony with the philosophy of Locke and the principles of Reid—"Nihil in intellectu quod non prius in sensu," selecting the physiology of the most precious and most beautiful of the senses.

The sense of sight is not in the *organ* of vision. The eye itself is a mere optic instrument, of most exquisite construction, and fitted with lenses most delicate and true. Rays of light from an object flash through the *cornea*, and being refracted from the *crystalline*, impinge, upside down, on the *retina*. But vision is not yet. This impression is simple sensation. From the meshes of the retina springs the great optic nerve that takes its course to the central lobules of the brain, and there intermingles with its *thalamus* and tubercles; and here, we may believe, it imparts perception. Now, if this nerve be cut asunder, or paralysed, as in amaurosis, the vision is intersected or lost. The image is still on the retina, but the brain receives no impression. If, however, the optic track be perfect, the image will be transmitted in its normal position to the inosculation of the nerve with the brain;

and there, we may believe, will be perfected the conversion of an impression into an idea—light, colour, form. This is almost a demonstration; and yet the phrenologist will still argue that “the perceptive organs are in close approximation to the instruments of sense to which they relate.” And what becomes of this idea? it is too precious to be lost. From the intimate and direct communication of the optic tubercles and thalamus both with the cerebellum and the spinal cord, but chiefly with the hemispheric ganglion, we may infer that it is conveyed to the nerve-cells; thus intellect becomes perfect, its two great points being ideation and reflection.

In the cells of the ganglion they may lie in abeyance, to be revived by association or recollected by the will, thus constituting the faculty of memory—poetically, “the mind’s eye”—that may see an object in dream or reverie as clear and true as in its waking contemplation of reality.

The higher the force and freshness of this revival, the higher (*cæteris paribus*) will be the grade of intellect constituting the element of learning, and even supplying genius itself with fuel for the fire of its imagination. Fancy, in its most fascinating and eccentric flights, is indeed memory run wild. “Sense sendeth over to the imagination before reason have judged.”—*Bacon*. Shakspeare did not create new worlds; it was his mighty genius that arranged and arrayed in fresh beauty and wisdom the precious store of ideas housed within his brain. If this may be a truth, the selection of one absorbing idea from its cell may illustrate “the ruling passion strong in death,” and the abstraction of Pliny amid the ashes of Vesuvius, of Parmegiano and Protogenes, during the sieges of Rome and Rhodes; and of Newton during the composition of the *Principia*. I have thus offered one illustration of simple intelligence. Take an example of the more complex kind,—reflex action. A fly settles on the cheek and irritates the skin; the afferent or sensory nerve, by a flash from the spinal cord, informs the brain, and that instantly wills its removal (volition), and the efferent or motor nerve directs the muscles of the arm to brush the insect away. There is not always, however, a good telegraphic understanding between the filaments of a nerve. A woman has dropped her baby and a gentleman his snuff-box, from mere inattention to the object they were holding. On the contrary, pain may be excited by our mere thinking on it, and “by seeming gay we grow to what we seem.”

This intercommunication between sense and organ is of the deepest import regarding mental science. The most simple and remote irritation may, without even consciousness or sensation, induce intense mental derangement. A boy was struck with the most furious mania from a tiny splinter of glass broken into his foot, inducing scarcely any local pain. The paroxysm, however, instantly subsided on the removal of the glass, and the mind became perfectly calm and quiescent. The sensations of thrill, throb, pang, flush, are common illustrations of this sympathy, involving, indeed, the secret of Emotion—the feeling of thought in the flesh. Even the most tender sentiment may be thus displayed. The poet was physiologically true who wrote,

"You might almost believe her body thought;" in alluding to the blush mantling over the cheek and neck and bosom of beauty. When sentiment is heightened into emotion it involves the most extensive organic action; and when it is intensified into passion, the sympathy of the whole nervous system. Thus true love, in its first degree, is a pure sentiment; when the sensitive is fairly blended with the animal, it becomes emotion; when the animal is predominant, it is darkened into passion. We may be often conscious of the electric current of this emotional sympathy, as it flashes down the neck along the nervous cords that inosculate with the meshes of the great sympathetic in their course to the lung, the heart, and the stomach, inducing panting and oppression, the lung almost forgetting to breathe, the heart becoming feeble or tremulous. A *broken heart*, indeed, is not a mere poetic fiction. It is the acute *reaction*, however, on the brain, of the heart and lung, and especially the chronic influence of the stomach, that are of high interest in this discussion, deranging the intellect in the various degrees of depression and excitement, melancholy illusion, frenzy. It was dyspepsia—for which Melanchthon urged him to consult the doctors at Erfurth—that incessantly haunted Luther with the phantom of the devil at his writing-desk; and I may remind you of the intense spectral illusion of Nicolai, the bookseller of Berlin, after every meal, until digestion was complete. I might cite also the cases of many of our own patients, who were exalted "from grave to gay" in a moment, as the ingesta passed the *pylorus*. You may perchance remember the story of Voltaire. He had agreed with a friend that on the morrow morning they should die together by their own hands. At day-break, however, the friend received a billet from the cynic, stating that he had changed his mind; his lavement had acted beautifully, and his friend would oblige him by taking the leap in the dark by himself. The stomach may, indeed, decide many a mighty issue, even eclipse the glory of a nation. It was the remark of Lord Chesterfield, that many a battle had been lost because the general was labouring under a fit of dyspepsia. Even in the banquet-room we may often smile at the sympathy of stomach with the brain action. A goblet or two of champagne will soon sparkle up the wit; but one glass more, and there lies his lordship. And who does not know how deeply the organ of benevolence dips into the money-purse, when the organ of alimentiveness has been well stuffed out at a charity dinner?

The deeper pathology of nerve tissue I may not now discuss; anemia; hyperæmia, poison-blood; and wasting and wearing of brain, etc., or I might illustrate many more of the deeper shadows of genius: the illusions of Tasso, Lee, Blake; the frenzy of Burton, Collins, Cowper, Miller, etc. My object, however, has been to submit these crude illustrations of the organism of the encephalon, with which mental phenomena may seem to be associated, as a mere stepping-stone to the future study of intellect.

The thanks of the meeting were given to the author of the paper.
Mr. ATKINSON, to whose book Mr. Dendy had pointedly alluded,

said that if the author of the paper had carefully read the statement in his book referred to, he would have found its meaning sufficiently explained.* He disagreed from the opinion that impressions or sensations pass into the brain along any nerve at all, but are transmitted direct by an animal magnetic law; but he refrained from entering into a general discussion of the subject, though invited to do so, as his novel views of nervous action require careful illustration to be appreciated.

Mr. BROOKES observed that the several propositions for discussions suggested in the paper, were far too vague, and that the paper treated the topics advanced in a mode that was not scientific, and he felt at a loss to conceive what the propositions were which the author of the paper wished to establish.

Mr. G. HARRIS said, that he thought the thanks of the society were due to the author of the paper; and he (Mr. Harris) must take that opportunity of expressing his satisfaction that mental philosophy had at length been brought directly before the society, considering, as he did, this as the highest branch of anthropology, as it was, indeed, the first of all the sciences. Anthropology might do more for this science than could be effected by any other branch of knowledge; and perhaps anthropology had no higher aim than this. As yet, however, mental science had not assumed that rank in the department of anthropology which its importance warranted. Anthropology revealed to us the union between, and the reciprocal influence of, mind and matter. He (Mr. Harris), however, regretted that the paper just read did not go deeper and more fully into the subject of mental philosophy. The author descended speedily from mind to matter,—from the consideration of the faculties he diverged to that of the nerves, and from the soul he dropped down into the stomach. He (Mr. Harris) hoped much that the subject of mental philosophy would be followed up by other papers. The connexion between mind and matter might be illustrated by facts which the Anthropological Society had contributed largely to supply. Mental science, moreover, was not only the most important, but it was the most practical and the most useful branch of anthropology. It embraced the important and practical topic of memory; as also those of logic, language, and the laws of thought. Anthropology might also render mental science practical, as a pursuit. Leaving it to others to follow the author of the paper through the various points which he had touched upon, he (Mr. Harris) should content himself with merely urging upon the society increased attention to topics connected with mental philosophy.

Dr. DONOVAN did not think it judicious to drag phrenology into the subject, for mental science should be considered apart from its phrenological questions and applications. He considered the study of the mind to be the commencement—the alphabet, in short—of anthropology, but the author had said nothing about it in his paper. From its title, it might have been assumed that the author would have attempted to analyse the intellect, but it was not analysed at all. He entered into some

* Letters to Harriet Martineau, p. 73, 84, 107.

examination of the brain, but not of the intellect. Dr. Spurzheim had been accused of fanciful speculations, but no accusation could be more unjust. Any fancies he might have had were distinct from his science; for in his investigations he was led by inductive reasoning step by step, following closely his great leader, Dr. Gall. He considered the assertions and reasonings in the paper to be a confused mixture about the brain and intellectual faculties, but he hoped something would come out of it, and that it would lead to a more complete and satisfactory examination of the science of mind, which was the true object of anthropology, for it was the real science of man. He hoped the Society would investigate the subject thoroughly. They would have the aid of various writers in pursuing that object, and he trusted that the result of their labours would be that man would really come to know something about himself.

The Rev. DUNBAR HEATH thought the paper had not received due appreciation. The subject of it was not the anatomy of the intellect, as Dr. Donovan had supposed, for that would involve the assumption that the intellect has an anatomy. The subject was not the anatomy of the intellect, but intellectual physiology, meaning thereby the knowledge of that portion of the human body connected with intellectual phenomena. There might thus be an anatomy of intellectual physiology, though not of the intellect. In point of fact, however, was there a physiology, or a building up of original matter and forces, which, where united, in certain forms, produced a certain kind of action called intellectual? If there be a physiology at all, there must be an anatomy of it. The author of the paper said that emotion is a feeling of thought apparently in the flesh, and this could be connected with physiology. A blush, for instance, is something of the mental part of us showing itself in the flesh. Then the author of the paper spoke of an idea lying in abeyance for a number of years in the cerebral cells. That was an awful theory. It supposed the possibility of memory, connected with some portion of the cerebral mass, being in abeyance for seventy years, and that when we remember the idea, that portion of the brain which had been in abeyance is recalled into action. That, again, involved the question of who are the ones who have remembrance of things so long ago? The paper went right into the middle of that subject, but not in a perfect manner; it had the great merit of bringing the question forcibly before them. It was a striking statement, that the portions of the brain connected with the organs of sensation, instead of being close to those organs, were situated near the organs of motion at the base of the brain. In reference to that portion of the paper, Mr. Heath alluded to a controversy in the *Pall Mall Gazette* between Professor Huxley and some anonymous writer, respecting the views of modern physiologists as to the action of the brain in man and in the lower animals; it having been asserted that, according to modern physiologists, the great mass of the brain is alike in all, but that there is in man a cerebral distinction separating the organs into a brain above the brain, but Professor Huxley had denied that to be the received opinion. There was some similarity between that opinion and the views the author of the paper had set

before them. He commenced about the soul, a pre-existing controlling mind governing matter, and asserted that there is a soul and a power existing without phenomena; that there is, in short, a spirit existing without bodily action. There was, however, no evidence of such existence, and all that could be said of it was that it may be.

Dr. KING thought there was one point which had been left out of consideration by the author of the paper, which was of great importance, viz., that it is the quality and not the quantity of the brain which determines the amount of the intellectual faculties. He alluded to the skulls of several distinguished individuals—to those of Cuvier and Napoleon Bonaparte in particular, the latter of whom was supposed to have the smallest skull and brain known. [Several members having contradicted that opinion, the cast of the skull of Napoleon was produced from the museum to show that the frontal development of the head was large.] There were several similar instances with regard to the development of the muscles; for many remarkably strong men had comparatively small muscular development, it being the quality and not the quantity that produced muscular power. This, he said, was often exemplified in pugilists. He mentioned also the fact that men who have lost both testicles frequently possess great muscular power of action.

Dr. HUNT said he was not then prepared to follow Dr. King into the consideration of the respective values of size and quality as influencing intellectual and muscular power; but with regard to the paper, he regretted to say that it had disappointed him. It was true the author had to deal with a difficult subject, and it was very desirable that that subject should be brought before them, as it was one which had not hitherto received sufficient attention from the society. The first proposition on the paper was one which he thought they must all agree to; but he was startled when the author proceeded to state that it must be admitted that matter was originally endowed with action,—that it possessed some special endowment. He could not admit that proposition. It was mere assumption, and must be regarded as such. He should not attempt to follow the author of the paper into his other propositions, which were based on an assumption which he (Dr. Hunt) could not admit. He considered the treatment of the subject hardly worthy of its great importance; but the paper was very suggestive, and he hoped it would be the means of stimulating others to bring forward something more satisfactory.

Mr. A. L. LEWIS observed, that the fact brought forward by the author of the paper, that the optic nerve is conveyed to the base of the skull, tended to confirm the idea that the seat of the vital principle is at the base of the brain, and that the development of it belongs to the upper portions of the cerebral mass. The fact that it is possible to lose one portion of the brain without loss of the intellectual faculties, showed that the shape of the skull was no indication of mental capacity, and that phrenology must be at fault.

Dr. DOWNS, referring to the portion of the paper on which the memory was stated to have been locked up for years in the cells of the brain, said he supposed that, according to Mr. Dendy's theory, the

brain in the course of years undergoes some change, but that a certain portion of it remains for a long period. He adduced an instance of a youth who possessed remarkable power in remembering anything addressed to the optic nerve, whose peculiarly distinct recollection of visible objects ten years afterwards he thought tended to confirm the views of the author of the paper. With regard to Dr. King's opinion, that the quality of the brain was of more importance than the quantity, he mentioned, in confirmation of that opinion, that he had dissected the brains of two boys, one of which was the largest on record, and the other weighed only nine ounces, yet the boy with the smallest brain was more quick and shrewd than the other. Phrenologists, he therefore conceived, committed a mistake in looking to the quantity of the brain and not to its quality.

Dr. DONOVAN denied that phrenologists disregarded the quality of the brain, and attended only to the quantity. It has ever been their practice to consider the quality of the brain especially. They have thrown more light upon temperaments than any other class of investigators; and if there be one question more than another to which they have directed their attention, it is that of temperament. There was another point on which he wished to make a remark. It was a general error, that men who have received injury of the brain often retain the full use of their faculties, and a remarkable instance of the kind was stated in the paper. But he denied the correctness of all such statements. The merchant alluded to might have retained a certain degree of consciousness, but he would be unable to transact his usual business, and did not make the attempt; and it might as well be said that a man with a broken leg was able to walk, because he had all his muscles. He denied, indeed, that any sick man retained the full use of his faculties.

Dr. DOWN observed that phrenologists ought to state the respective values of the quantity and quality of the brain in the respective organs. He had formerly been a believer in phrenology, and he commenced a work which he hoped would have established it on a firmer basis, but he had, in the course of his inquiries, been induced to take entirely opposite views; and he contended that no measurement of the skull could denote the quality of the brain.

Mr. H. BROOKES said, the state of the physiology of the brain twenty-five years ago was admitted to be a disgrace and a shame to the medical profession, and it was so still. Gall and Spurzheim made certain propositions, and they challenged the examination of them; yet now it was stated that there is no proof that the brain is the organ of the mind, or that it has anything to do with it. He alluded, as an instance of the avowed state of ignorance of this subject, to a recent case in a court of law. In order to prove the incompetency of a testator to make a will, evidence was adduced of the diseased state of his brain, and of the thickening of the skull of the deceased; but the judges said there was no evidence to satisfy them that the state of the brain had anything to do with the state of the mind; and that evidence of a diseased skull did not prove mental insanity. Such a state of ignorance was a disgrace to anatomists,

who went on year after year dissecting the brain without doing anything. It was most desirable to ascertain the phenomena of mind, and whether they had any relation to, or were dependent on, the state of the brain. The first question to be determined was, is the brain at all connected with the manifestations of mind? and if so, then would come the question, what parts of the brain are brought into action in different states of mental excitement? It was most important that the subject should be investigated, and that phrenologists should be compelled to produce the proofs of the positions they had arrived at. They should prove that mental phenomena are dependent on the brain; and that special manifestations of mind are connected with separate and distinct parts of the brain.

Mr. MCGRIGOR ALLAN made some remarks on that part of the paper in which the author stated that the heads of criminals he had examined, did not indicate the possession of the propensities which led to their crimes; and also, that the skulls of young girls were generally smooth and round, without any marked phrenological developments. If that were so, phrenologists would find it difficult to account for the number of infanticides which were committed by young women. In his opinion, differences in character are dependent on differences in the convolutions of the brain; and he adduced three instances, from his own observation, of great differences in the convolutions,—one of the cases being that of the skull of an orang-utan. He thought, therefore, that the shape of the skull was not nearly so much an indication of intellect as the quality of the brain. The author of the paper inclined to the opinion that mind is the result of material organisation, and he was disposed to take the same view; for how could mind be said to govern matter, when it is known that the drinking of a glass of wine too much will turn a wise man into a fool?

Mr. BENSON conceived that, in the discussion on the paper, many of the speakers had argued from the wrong end. He considered that if the phenomena of the mind constituted a science, the opinions of those who had had the opportunity of making the greatest number of inductions were well deserving consideration; and the assertions of phrenologists of the results of their experience were consequently of great importance, and were sufficient to place craniology in a favourable position as a science. It was at least equally so as the science of medicine; for in nine cases out of ten medical men could not tell what effect certain medicines would have on certain constitutions. The statement of Dr. King respecting eunuchs showed that the brain is the source of nervous power, and the muscular action would not have occurred had the organ of Amativeness been destroyed. He contended that craniology is an inductive science, which ought to be more extensively cultivated.

Dr. DONOVAN recalled attention to the subject immediately under discussion, which, he said, was not a question of skulls and brains, but the mental system of man, and that it should be the object of the society to ascertain what man is, mentally considered.

Dr. HUNT said it was the duty of anthropologists to study the

functions of the brain. The observation of facts was an important point in the science of man ; and he greatly approved of Dr. Down's method of observing facts, and taking into consideration the temperament in connexion with the size and quality of the brain, as the true inductive system on which anthropology should be studied.

Mr. DENDY replied to many of the observations on his paper. With regard to Mr. Atkinson, he said that gentleman had contented himself by referring to his book for an explanation of his views, and he had left the society ignorant of his *rationale*. He had read the book, and he still thought the theory there propounded was wrong ; and he (Mr. Dendy) again adduced the passage of the optic nerve from the eye to the base of the skull, remote from the frontal lobes, the seat of the perceptive organs of the craniologist. With respect to Mr. Heath's observation on the improbability of ideas being stored for many years in the connexion with the substance of the brain, he said, that matter was indivisible, the ultimate atoms being never arrived at ; and microphotography had shown that things completely invisible to the naked eye, were yet impressed in all their details. To the objection that had been raised by Dr. Hunt to the term of special endowment, he said he could offer no explanation of the term further than by saying, that in anything which acts there must be power of action, and that inherent power which was exerted by matter he called the special endowment of that matter. He left out of consideration altogether the sources of that endowment, for the discussion of primary causes was out of place in that society. Dr. Donovan had expressed doubt respecting the case of the merchant and others who retained their faculties after mutilation of the cerebrum, the men retaining all their faculties,—intellect, of course, being weak and feeble ; but he assured him that the fact was so. With respect to craniology, he differed on that point entirely from Drs. Gall and Spurzheim, and he considered it to be a complete fallacy unworthy of the science of the present day. He thanked the society for the attention paid to his paper, though he was rather disappointed that the speakers had not hit him harder, his object being the full elucidation of truth. Some of them had misinterpreted his meaning ; for he considered the physiology of the intellect as separate from the mystery of psychology.

The meeting was then adjourned.

DECEMBER 17TH, 1867.

DR. SEEMANN, V.P., IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

R. B. Porter, Esq., C.E., of Lincoln, was elected a Fellow.

The following presents were announced as having been received, and thanks were given to the donors :—

FOR THE LIBRARY.

- From Dr. HARCOURT—Anatomical Plates. Anonymous.
 From the EDITOR—The Medical Press and Circular.
 From THE MANX NATURAL HISTORY SOCIETY—Juan Y. Kelly's
 Manx Dictionary.
 From the EDITOR—The Farmer's Journal, Nov. 30, 1867.
 From the EDITOR—Anales del Museo Publico de Buenos Aires. By
 G. Burmeister, M.D., Ph.D.
 From T. SQUIRE BARRETT, Esq., F.A.S.L. The Chronothermologist, or
 The Forbidden Book, 1850, 2 vols. Captain Drayson, The
 Earth we Inhabit.
 From Professor BOGDANOW—Moscow Archæological, Historical and
 Geological Papers. Catalogue of Anthropological and Archæo-
 logical Objects.
 From W. C. DENDY, Esq., F.A.S.L.—Statistical Notes on the Progress
 of Victoria Colony.

FOR THE MUSEUM.

- From J. MEYER HARRIS, Esq., F.A.S.L. A Quanchee Aboriginal Skull
 from a cave in Teneriffe.

Mr. ROSE exhibited on the table a portion of the large collection of stone implements, weapons, etc., which had for some time been exhibited in the rooms of the society, consisting of over fifteen hundred specimens; and in illustration of these, after detailing the narrative of their discovery, he stated that he had carefully preserved an accurate account of each individual implement, and proceeded to make certain explanations of their characteristics. He had based his remarks upon the works of, and the results of personal conference with, the Danish professors, who of course were much more capable, from long familiarity with the subject, of affording instruction on topics connected with the stone age, than it was possible for a stranger, especially a foreigner, to do. In order to render his explanations as clear as possible, he had adopted a system of classification of the various types of implements as far as his judgment would allow him to do, in the order in which they had been made.

From various geological and other scientific researches, it was found that the earliest period to which, with certainty, the traces of the inhabitants of Denmark can be followed, was "more than three thousand years ago", when the land was described as covered with enormous and almost impenetrable forests, which, however, were more open towards the coasts; and for this reason the wild tribes who wandered to Denmark, chose these parts for their dwelling places, the woods offering them every facility and variety of ground for hunting, the waters and principal streams, running out into the sea, inexhaustible supplies of fish. These had no knowledge of any metal whatever; and all their implements and utensils were of wood, the bones and horns of animals, and of stone; the latter material being of course the most durable, has remained, comparatively speaking,

unchanged to the present day. Of these come first the *Tilhugger Steen*, chipping or hewing stones, with which all other descriptions of tools and implements were wrought. *Raastykker*, being rough, raw pieces,—wedges, axes, etc., etc. First roughly hewn out with the chipping stones, and afterwards ground *upon*, and perhaps with, grinding stones, which were of various descriptions of stone, granite, and other sorts. In order to be as serviceable as possible, they were made of the hardest description of stone, and almost exclusively of flint; they were found ground or polished on all four sides, on the two broad or flat sides, and sometimes only the edges. They are often very sharp, but at the same time, and most frequently, rather thick, which made them stronger, and thus more useful for working in wood. Originally they were believed to have been fastened in shafts; but as these shafts naturally have decayed in the course of centuries, they have never hitherto been found in Denmark. Mr. Rose had seen in the Royal Museum in Copenhagen, or in the Flensborg Museum in the Duchy of Schleswig, the shaft of a lance or harpoon, much broken, but still comparatively in good preservation; it was found in a moor. The shaft was undoubtedly split; but as it would be difficult to hold the axe in them, they were probably fastened, as the natives of many wild tribes use them at the present day by laying a kind of pitch round the stone, and securing it by lashing strips of hide round it. [Here Mr. Rose referred to an illustrative sketch.] These wedges, axes, etc., were used for the following purposes: as the oldest inhabitants of Denmark would not have progressed very well in the event of having to fell large trees with the sole aid of such insufficient tools as these stone axes. They also employed fire in the following manner. With the axe or wedge, a portion of the bark of the tree, and a groove into the stem, was removed, and in the hollow thus made glowing embers were laid, and blown upon as long as they lasted; the charred portion was then removed by the axes, fire again applied in the same manner as before, and this process continued until the stem was severed. As proof of this, in the turf-moors of Denmark, very old trees stems had been found, which appear to have been felled with stone axes by the aid of fire.

Huulmeister. These wedges or chisels were found in infinite variety, both as to size and form, as well in length as in breadth and thickness; and doubtless the various forms, when used in shafts, have had these again of as many varieties of form as the blades or chisels themselves. Thus, there were the long, broad, flat sort, apparently used without any shaft, but held in the hand: the shorter, broader and thicker, square or blunt-edged sort: the still broader but thinner type; one class with hollowed out sides, then both broad and narrow, thin, flat type. The boats used by these early inhabitants of Denmark were doubtless of a most rude and simple description, as the specimens excavated from the turf-moors plainly proved. Of those from Sattrup Moor and Nydam Moor, in the neighbourhood of Flensborg, in Schleswig, Mr. Rose could speak from experience, having seen them in the Flensborg Museum, already referred to.

From the samples discovered, it might be concluded that the na-

tives, after the usual custom of wild tribes, had simply taken the stem of a tree, and afterwards hollowed it out by the aid of fire, until it was buoyant on water, and to this work assuredly the (so-called Huulmeisler) hollow chisels, or gouges, were applied. They were composed of flint, like the wedges or axes, and only differed from them in so far that the edge was always grooved out hollow in a very careful and plainly defined way.

Smalmeisler.—To the same period belong sundry long, narrow four-cornered flint implements, called smalmeisler, or narrow chisels (almost similar to the cold set chisel used by our smiths, fitters, and mechanics of the present day in steel. The next sort of implement consisted of *Knivene* and Blocks or Cores, knives used both for domestic and working purposes, hewn out of flint, double edged, and with broad blades, but constructed with a handle. These latter were invariably only roughly hewn or chipped, probably because the edges being so thin would have broken away in grinding. Another description of these knives, called half-round or crescent shaped, sometimes made with small teeth, and often called sawblades. This latter sort were often fastened in wooden handles. The original kind of knife was most probably the *flekke*, or flake, struck or split at a single blow from the blocks or cores of flint, many of which bear apparently the marks of use quite plainly.

Hamre.—Besides these tools were the hammers and axes with the shaft holes bored through them; not made of flint, but of tougher descriptions of stone, granite, trap, etc. The boring of these holes was supposed to have been accomplished with a drill, and the aid of water and sand: often and most frequently bored first partly from the one side and then from the other; and finally broken through in the middle. Mr. Rose once saw in the Museum of Northern Antiquities in Copenhagen, a remarkable sample of the boring of a hammer, which had been bored very clearly from the one side *only*, and in the bottom of the hole thus bored a core left standing of about three-fourths of an inch in height, the original centre of the hole; and upon being asked his opinion as to the means used to bore them, he suggested that a hollow bone might have been the drill used in conjunction with sand and water; an opinion which had been very favourably received.

The hammers with the shaft-hole in the middle (of the length) were called hammers; those, on the contrary, with the holes nearer to the edge were usually designated axes, and may have been used as tools in splitting wood, in which they were struck with wooden mallets, but both descriptions in cases of need were supposed also to have served as weapons of war. In some instances hammers of stagshorn had also been discovered with a shaft-hole bored through them near to one end, the other end ground or otherwise made to a sharp edge, a proof how the inhabitants were compelled to "make shift" in the absence of metal.

Landse, og Pile-Spidser, Harpuner, etc.—Among the most delicate and highly wrought specimens of the stone age, the lance-heads, harpoons, and arrow-heads were most conspicuous, the former were most probably used as weapons attached to shafts, either for thrusting or

hurling, the two latter used in the more peaceful, but not less necessary, purposes of securing the means of subsistence, either in fishing or hunting; what spoke very plainly in proof of the latter, was the fact that they were almost exclusively found in the moors, which were universally allowed to be the remains of ancient woods and forests. The exceeding beauty displayed in all of them, but especially in these last, rendered it a matter of wonder and admiration as to how a primitive uncivilised people, ignorant of the use of metal, could ever have produced such exquisitely fine work with the rude and simple means at their disposal.

One may be pardoned for thinking that with the rude bow, and arrows made of thin sticks of wood or reeds, and provided only with a flint point or head, not much game would have been secured, but there were proofs without end of the astounding accuracy with which people of the present day can use such weapons, as, for instance, in the Brazils, where the method of shooting consisted in the natives throwing themselves on the earth on their backs, and drawing the bows with their feet, and were still steady and sure of aim.

Skeeformet, Stykker, Skrabere, etc.—On the use of these two types opinions had been divided, the latter were still supposed to have been used as scrapers in removing the skin from animals; the former are known under their peculiar name on account of their resemblance in shape to primitive spoons. It would readily be believed, that with the acquisition of such a large number of specimens many curious incidents were connected: perhaps of scarcely sufficient interest to warrant a mention of them on the present occasion, while two yet very important, highly interesting and instructive points were still left unmentioned: viz. the localities, and the different depths below the surface in which the various pieces had been discovered: these, the speaker owned, were so diversified as to render it almost an impossibility to particularise, no particular type having been found exclusively in one particular locality or depth; as a rule the speaker thought that Jylland (Jutland) had the reputation of containing the greater number as well as more beautiful samples of all kinds, as also of bronze; on the other hand, the island of Fen had been rich in its contribution of gold to the museum; whether the two places were inhabited by similar or different races at the same time, or whether the inhabitants of either place were in a more advanced stage of civilisation, must, he thought, ever remain a subject of mere conjecture; of the island of Seeland he was not in a position to speak, never having been much located there, and when there, only in the capital.

The Danish professors argued from the vast stores of their antiquities collected from the whole length and breadth of the kingdom, that the various types of weapons and implements from the heathen periods very far back, establish beyond all doubt the fact that there were three distinct periods. 1st. *The Stone Age*, during which, in the entire absence of metal, all weapons, implements, utensils, etc., were made of stone, bone, or wood; 2ndly. *The Bronze Age*, where metal was known and used, especially bronze, but still not yet iron; and 3rdly. *The Iron Age*, where a knowledge of iron and its uses had become established.

It had, however, nowhere been clearly defined whether a term of transition elapsed between the uses of the second and third sort, or when the use and manufacture either of the stone or bronze, was discontinued, and this point also partially remains involved in mystery. The greater number of the examples in the speaker's possession were from the island of Fyen, principally from the centre and southern and western parts: this might be easily accounted for by the fact of his having been stationed at the extreme western end, and therefore his chief cruising ground was in the neighbourhood, for it might here be mentioned that the entire collection had been made under his own personal supervision—many pieces found upon the line of railway—or collected by tried and perfectly trustworthy and reliable agents, principally from the farmers and landowners; thus many were found in ploughing and cultivating the land, many had been given to him by personal friends and acquaintances, not a few were found by himself, and only three pieces in the whole collection of between 1,400 and 1,500 pieces having been purchased of dealers in curiosities and antiquities—a doubtful source, of which he had always had a reverend horror.

The thanks of the society having been given to Mr. Rose,

The CHAIRMAN said, that as Colonel Lane Fox had promised to give an account of the flint implements he had collected, it would be better to hear it before proceeding to the discussion of the subject.

Colonel Fox then proceeded to make some comments upon the collection of Mr. Rose, and referred at some length to various objects on the table, alluding to the close resemblance which existed between certain Danish and Irish forms of these flint implements. He also laid before the society a number of specimens of flint implements which he had found in certain ancient entrenchments in Sussex, extending, within sight of each other, through the county. The place where the greatest number of these rude implements were found was at Cissbury; and at one place had discovered a bronze dagger of remarkable construction. The animal remains associated with these implements were the bones of the *bos longifrons*. The different characters of the implements found at Cissbury and at Highdown were supposed to prove that they belonged to two distinct periods.

The thanks of the society were voted to Colonel Fox for his interesting communication.

Dr. BELL referred to the large collection of stone implements in the Copenhagen Museum; and to the historical account of Denmark by Professor Worsaae, from which he read several extracts, as throwing more light on the implements collected in Denmark by Mr. Rose, and the periods to which they might have belonged. He observed, that there was no trace of a gradual transition from a stone to a bronze age; but there were indications that at an early period a new race of men had entered Denmark, and suddenly changed the character of the implements previously used.

The CHAIRMAN reminded Mr. Rose that all savage tribes do not

make their boats by hollowing out trees. With regard to the period named of 3,000 years, he said, he had entertained the idea that an argument as to the period of the occupation of Denmark might be derived from the name of the country. "Dane", or "Danne", in Low German signified a pine-tree, and "mark", a field or plain; from which it might be inferred that Denmark was covered with pine trees, and hence had been called the country of pines (since been succeeded by oaks and beeches), when the Teutonic tribes made their appearance.

Mr. LEVIEN inquired whether there was anything in the character of the implements that might lead to an idea of their identity with others from which the date of their manufacture might be ascertained. It was deserving of consideration, how objects found in different parts of the continent of Europe resembled each other so much in type.

Mr. HIGGINS bore testimony to the extreme industry of Mr. Rose in making so extensive and typical a collection of stone implements in such a short period as seven years. He also thought that the special thanks of the society were due to Mr. Rose for the careful manner in which the various specimens had been arranged for exhibition. With regard to the paper just read, he (Mr. Higgins) would venture to say that a much greater value would have attached to it if particulars had been given—say in a tabular form—of the nature of the places from which the specimens were derived. He called attention to certain of the implements with saw-like teeth, and said he should be glad to know how Mr. Rose supposed they had been formed. It was the opinion of Professor Hildebrand, the Swedish State-Antiquary, that in the implements of a similar kind in the Stockholm Museum, the teeth had been produced by striking the thin edge with a piece of bone. The method of working the holes in the stones, which had been indicated by Mr. Rose, differed from that which Professor Hildebrand supposed to have been used. Many partly-worked specimens in the Stockholm Museum, in which small cones were left in the middle of the hole, seemed to indicate that the holes were formed by a stick worked in sand, and retained in position by a thong. With regard to the implements shaped like a shuttle, it had been observed by Professor Nilsson that they had a stroke from right to left upon them, as if produced by sharpening a needle or pin. One of the specimens in Mr. Rose's collection was probably intended for a different purpose, as the two principal surfaces are considerably curved, and are not marked with the usual furrow. With respect to the date of the specimens, he did not believe they belonged to any one period, but that their period extended from a very early one down to an almost recent date. He hoped the Fellows present would give their opinion as to the value of the assumed divisions between the periods when ground and unground weapons were used. The great value attached to the implements by those who used them, was shown by the fact that in several specimens fresh holes had been bored for the attachment of handles, when the first ones had been worn or broken away. In many cases, also, the tools were rechipped and reground so often as to reduce them almost to stumps. Stone weapons, he considered, could give no idea of the races of men by

whom they were made; the only means of determining that point seemed to be the osseous remains of the people themselves. The men of the old stone period in Scandinavia were spoken of by Nilsson, twenty-eight years ago, as Lapps; and the discovery in various parts of Europe of round skulls, of undoubted antiquity, was held to warrant the theory, that the whole of the western part of Europe was inhabited in the earliest times by a people resembling the Lapps. The limbs of these so-called Lapp-like people were, however, long, and indicate a tall people, and not a small race, like the Lapps. He (Mr. Higgins) was inclined to agree with Dr. Thurnam, that they were rather to be attributed to the Finns. With respect to the stone period in Sweden, he observed, that recent evidence showed that the chambered tumuli of that country do not contain solely the remains of round skulled people; on the contrary, the majority of the crania were remarkably similar to the characteristically long skulls found in the chambered tumuli of Gloucestershire and Wiltshire.

Mr. PEACOCK thought the holes in the stone celts might have been made by an instrument like a gouge. He remarked that in several parts of the country the stone celts are now used by the ignorant people as "charms"; and he mentioned an instance in which one of these ancient implements was found concealed under the floor, near the door of a cottage, having been placed there to keep out witches.

The Rev. DUNBAR HEATH said this was a most interesting subject; and he asked Mr. Rose whether the finding of these implements did or did not throw any light on the ordinary chronological theory, that Denmark, more than any other country, supplies a natural chronology in the pine-trees, oaks, and beeches, with which it was successively covered? Was there, in short, any connexion between the rude unpolished stone implements and the pine-tree period, or between the polished instrument and the oak period, the bronze implements belonging to the later period of beeches? When those three periods were spoken of, it was not unnatural to conceive that they were all of equal duration; but there must have been great difference in that respect. There must, for instance, have been a great difference in the length of the geological period, with which the rude stone implements were afterwards associated, and in that of the historical period to which the bronze implements belonged. The "drift" period must have been a thousandfold longer than the bronze period, which was quite modern compared with the stone age. He thought some similarity might be traced, in that respect, to the different periods required for the transmutation of species. As there was a long period of repose in the stone age, so there might have been long periods of permanence in certain species; and afterwards changes of species might have been produced much more suddenly than was generally supposed. So it might have been with the varieties of weapons which had been discovered, to which different periods had been assigned. He asked whether the polished weapons were found at a depth that corresponded with the oak period in Denmark, or whether there was any evidence that the unpolished weapons were situated below the polished ones.

Capt. TUPPER asked Mr. Rose whether, in making his collection, he had met with any bronze implements like the one found at Cissbury.

Mr. DENDY observed that when speaking of the people of Denmark they were speaking of the same people who formerly inhabited Sussex and other parts of England, which was necessarily occupied by Britons, Romans, and other races, therefore it was difficult to ascertain to which of those races any implements found in Sussex had belonged. He thought, indeed, that in many investigations the excavators are liable to become bewildered by finding implements of several periods, which might have been accidentally deposited; modern skulls and modern implements being sometimes associated with those of more ancient date. Weapons of bone, and flint, and metal, were found intermingled in the mound of Anstilbury, in Surrey. Great caution was therefore required in such investigations, otherwise very erroneous inferences might be drawn from the things discovered.

Mr. BENDIR observed that when the Danes came to England they knew everything about the manufacture of metals, therefore the stone implements found in Sussex would not have belonged to them. No conclusions could properly be drawn respecting such implements unless they were found in numbers, for isolated facts were worth nothing in science.

Mr. DENDY remarked, in explanation, that there had been many previous invasions of the Danes.

Mr. PEACOCK also observed that the Saxon burial urns afforded evidence of there having been a Saxon people living in England before Cæsar's invasion.

Mr. McGRIGOR ALLAN directed Mr. Rose's attention to one of the implements exhibited in the museum, the possible use of which had not been ascertained, and he thought it would be interesting to the meeting if Mr. Rose would make some remarks on it.

Dr. HUNT said the extensive collection of stone implements which Mr. Rose had placed for inspection in the Society's museum was ample evidence of the care, zeal, and attention he had bestowed on the subject, and he had attended day after day to answer any questions respecting them. Mr. Rose was not only a lover of science, but he had shown himself anxious to do all he could to enlighten others respecting the interesting specimens he had kindly submitted to their inspection. The two statements made that evening illustrated each other, for had it not been for the complete series of specimens exhibited by Mr. Rose, many of those shown to them by Col. Fox might have been supposed not to have been the works of man. Near Hastings he had found a collection of flint flakes, which, but for the discovery of similar ones in Denmark, we should not have been able to acknowledge as works of art. It was indeed even still denied by some persons that they were the works of man, and they conceived them to be merely freaks of nature. With regard to the age of the implements it could be only conjecture; but Mr. Rose had followed other writers in ascribing to them an age of 3,000 years at least. It had been observed

by Mr. Higgins that it would have been more satisfactory if Mr. Rose had stated where he got all the implements; but there were nearly 1,500 of them, and to give an account of them all was not to be done in a day. Allusion had been made to the use of stone celts as charms, and on that point he was able to speak as regarded the Shetland islands at least, where they were frequently used as charms. They were there called thunder-bolts, and when a cow was ill they were applied to it externally.

Mr. HIGGINS said that in Sweden portions of the stone celts are sometimes pounded and given internally to animals suffering from disease.

Mr. ROSE, in reply to the remarks on his paper, said, in the first place, that there could be no doubt of the value of the finished implements to their original possessors, for in some instances the same stone implement had been ground three times for the purpose of giving new edges, when that part of the stone had been broken. With regard to the age of the implements, that was a difficult and delicate question, but he had no doubt that the rough and the polished implements were contemporary. Metal implements had been found, but not frequently, with those of stone, which proved that the stone age did not cease all at once, and he believed that stone and bronze implements continued to be used together for a long time. As to the confusion that might arise from the occasional burial of ancient things in modern times, he admitted that such might occur, and he mentioned the case of the apprentice of a miller who possessed many stone implements which he greatly treasured, and when, in 1864, he was called on to serve as a soldier, he buried them in a box, and had he been killed, the deposit might have been dug up some two hundred years hence, and have led to much confusion among antiquaries. He confirmed the statements that stone celts are sometimes used as charms, and he said that they were so highly valued in Denmark that it was difficult to induce their possessors to sell them, as they were thought to bring good luck to a house. With respect to the locality of the implements, Mr. Rose said that he had written an introduction to his paper which would, to some extent, have explained how and where he became possessed of some of the specimens, but he had omitted it, as it related so much to himself; but he said that with the exception of the first fifty or sixty specimens which he had collected, he could tell where every specimen was found, and how he had got it. The small arrow heads, of which numerous examples were exhibited, were, he said, found at various depths, but seldom lower than three or four feet. With regard to the chipping stones, he thought they had not been used in finishing the tools. He could not agree that the implements shaped like shuttles, and generally called so, had been used for sharpening weapons. He had never seen any of the pointed specimens (like knives, harpoons, etc.) that had been ground towards the point or edge; they had only been chipped. With respect to the implement that had been referred to by Mr. Allan, in his opinion its use was unknown, the traditionary belief being that they were used by the priests in removing the skins from their beasts of sacrifice.

The Rev. DUNBAR HEATH said that on the plains of Marathon he had seen numbers of stone arrow heads similar to those collected in Denmark by Mr. Rose, and he supposed they had been used by the Persian soldiers. There was a large mound there in which they had been buried.

Colonel LANE FOX made some observations in reply to the remarks on his communication. With regard to the identity of form in connection with races, he said that all the implements found in the "drift" were of one type, and different from those he had found in Sussex, which corresponded with those in Mr. Rose's collection. The "drift" implements had a big end and a point, but no cutting edge. The resemblances to which he had drawn attention denoted a similar period, and the implements were of a later age than those found in the "drift." In all parts of the world there were found stone celts of the same form, but in the metal age, distinctions were observed from which identities of race might be traced. Stone shuttles had been found in Ireland of an oval shape, in which there were marks as if produced by sharpening other tools. Stones used for striking off flakes had also been found in Ireland, all of which were alike and bored on both sides until the holes nearly united. With regard to the flint instruments found in the pits in Sussex, he said they were all chipped, but none of them were polished. The pits at Highdown and at Cissbury belonged evidently to different periods. The discovery of the bronze dagger associated with a round skull tended to confirm the opinion expressed by the Rev. Mr. Greenwell and also by Dr. Thurnam, that long skulls are generally associated with stone implements, and bronze implements with short skulls.

The meeting then adjourned.

[The following letter from Mr. Wyatt, of Bedford, who was unfortunately unable to be present at the meeting, was subsequently received by Dr. Hunt, and is printed here in order to complete the subject.—ED. J.A.S.L.]

Bedford, Dec. 19th, 1867.

DEAR DR. HUNT,—I am much disappointed that I cannot attend the proposed discussion at the rooms of the Anthropological Society, but I have already availed myself of the opportunity kindly given by your Council of inspecting the collection of stone weapons and implements exhibited by Mr. Rose, and for this privilege I am very grateful. To any archæological student the collection would be very interesting, but to those who have directed special attention to the relics of the "stone periods," and to the study of the antiquity of the human race, it is peculiarly instructive and valuable. For these reasons one feels anxious to know whether any efforts are being made to secure it in this country, or at any rate as much of it as may comprise good typical specimens of the whole series. The magnitude of the collection gives good evidence of the zeal and industry of Mr. Rose during his long residence in Denmark; it charmed me, however, not so much by the number of specimens, nor by the great beauty of the surface-chipped specimens, but by the illustrative character of some of the

less finished ones. These seem to give instruction as to the progress in the form of implements as well as improvement in the art of fabrication. It appears to me, therefore, most desirable that the society should have a good record of the forms and types, if they are not successful enough to have the collection constantly accessible to their members. It struck me that the chief value of the collection consisted in the manifestation of the progress in the art of construction of fine tools and implements out of stubborn and intractable materials. Some of the Scandinavian types are profusely represented, but there are some groups, scanty in numbers, and less elaborated in their construction, which are exceedingly interesting memorials of the period.

I am, very truly yours,

Dr. Hunt.

JAMES WYATT.

DECEMBER 31ST, 1867.

DR. CHARNOCK, V.P., IN THE CHAIR.

THE minutes of the last meeting were read and confirmed.

The election of the following gentlemen, as Fellows, was announced :

Lieutenant C. F. Ellis, Royal Artillery, The Citadel, Plymouth ; George Allin, Esq., 14, High Street, St. Albans ; James Butler, Esq., 35, Lansdowne Road, Notting Hill ; John Miller, Esq., Barrister-at-Law, Madras ; William Mason Scharlieb, Esq., Barrister-at-Law, Madras ; Dr. Angelo Manzoni of Lugo (Ravenna), Italy, was elected Local Secretary for Lugo.

The following presents were announced as received :—

FOR THE LIBRARY.

From the AUTHOR—The Dialect of Banffshire, by the Rev. Walter Gregor, F.A.S.L.

From the AUTHOR—The Franklin Expedition, by R. King, Esq., M.D., F.A.S.L.

From the SOCIETY—Proceedings of the Royal Society, No. 96, Nov. 1867.

From the COMMITTEE—Catalogue of the Manchester Free Reference Library. Index Catalogue of the Hulme Lending Branch.

The DIRECTOR announced that Charles Harding and Henry Brookes, Esqrs., had been appointed Auditors for 1867.

The DIRECTOR stated that this was a meeting for the reception of Reports from Local Secretaries, and other Fellows of the Society.

The following letter was then read :—

Moscow, 4/16 December, 1867.

SIR,—I greatly regret that an excursion into Finland and Sweden prevented my receiving your letters, and replying to them at the time. I now hasten to send you the Annual Report of our Society ; containing also (from pp. 27-36) that of the Anthropological Section,

and to inform you at the same time, that the Imperial Society of "Des Amis de la Nature" has had the satisfaction, at its meeting the 15/27 October, of unanimously electing you a Foreign Associate Member. In rendering this just acknowledgment to your learned labours, and to the indefatigable care you have devoted to the progress and completion of Anthropological science, the Society hopes by this election to consolidate more and more the amicable relations already so firmly established between the Anthropological institutions of London and of Moscow. As to the diploma and official communications, they will be sent to you immediately by the Secretary of the Society, Mr. Alexis Wladirmirsky.

My object in Finland was to gather materials for my study on the Finn race; and I was very agreeably surprised to find, at the University of Helsingfors, an excellent craniological collection, due to the care of Professor Bonsdorff. Thanks to the extreme kindness of that *savant*, I was enabled to render myself familiar with every part of the collection, and to take geometrical outlines of nearly a hundred Finn crania. I have ventured to enrol the name of Prof. Bonsdorff upon the list of candidates fully qualified to seat themselves amongst the members of the Anthropological Society of London.

Once at Helsingfors, I could not refrain from the pleasure of proceeding to Stockholm, where, it may be said, that modern craniology originated. I was not disappointed: the famous collection of Retzius, to the present time one of the most remarkable for its wealth, was immediately and very kindly thrown open to me by Professor von Düben, who is the inspector of it. He himself is at the present time engaged chiefly in measuring and sketching, proposing to publish, in the course of this winter, the first part of an exact and detailed description of the collection of Retzius. Prof. von Düben is already a member of the Paris Anthropological Society, and I may permit myself to recommend him to your special attention for nomination as a Fellow of the Anthropological Society of London.

The younger Retzius has been occupied all the summer in the neighbourhood of Copenhagen, which deprived me of the advantage of making his personal acquaintance. Among the other institutions of Stockholm, the new National Museum most fixed my attention, by its wealth in materials for the study of the pre-historic epochs of northern Europe; it is enough to say, that the various utensils and stone instruments amount to the astonishing number of sixteen thousand. It was there that I was able to familiarise myself with the section of antiquities, thanks to M. Emile Hildebrandt, son of the famous *savant* of that name, at present Antiquary to the Kingdom of Sweden.

To return to myself.—I am at present hastening to complete my memoir on the Finn crania, having the intention of going to Germany in the coming January. In March, I hope to see my honourable friends in London. Our craniological collection does not cease to receive new accessions, even after the closing of the Ethnographical Exposition: I will content myself with naming a series of crania recently received from Siberia. In this respect the Exposition has

been of immense advantage to us: it has shown the public what was required to complete our collections; and has produced for us a series of new anthropological facts, and new fellow-labourers. The Ethnographical Collections, which have figured at the Exposition, are already placed in the salons of the public museum; and in January their definitive arrangement is to take place, and the museum opened to visitors.

One result which I regret in my absence in Finland, is that I missed having the pleasure of seeing the Vice-President of your Society, Dr. Charnock, at Moscow, and personally expressing my sincere esteem to him.

I hope that our recent publications, as well as the catalogues of the Exposition, have reached you, having been sent in the spring.

I beg to present you the photographic *carte* of our President, the Emeritus Professor of Geology at the University of Moscow, M. Gregoire Stourofoxy. He is a personage worthy of the highest esteem, entirely devoted to geological researches, and for that purpose travelling over every part of Russia; he is, indeed, the third person whom I deem it my duty to designate as a *savant*, well worthy of being associated with the labours of your honourable society.

One of my intimate friends, M. Basile Ochanine, being on the point of going abroad to learn the best mode of establishing a maritime aquarium at Moscow, I trust you and your learned friends will not refuse your counsel, and I charge him with the expression of the profound devotion with which I remain,

Sir, your very obedient servant,

ALEXIS FEDTSCHENKO.

The DIRECTOR remarked that this was a very important communication, affording a variety of facts respecting the progress of Anthropology in Moscow, and the researches of Prof. Fedtschenko in the museums of Scandinavia. He would call upon Mr. Higgins, who had inspected those museums on behalf of the society, to confirm the statement as to the very large number of implements, and whether their character for genuineness was established. Prof. Von Düben had been elected by the Council in advance of the recommendation. There were on the table a series of elaborate works presented by the Moscow Society, of which, perhaps, the Chairman, as a student of Russian literature, might give the society an epitome.

The CHAIRMAN said he was not in a position to do so, as he had not had an opportunity of examining the works.

Mr. HIGGINS remarked, that it was a matter of regret that the work was not published in a language more familiar to European students in general; judging by the illustrations, the researches seemed to be of great value. The comparative anthropology of the Finn race had been denominated by Prof. Retzius the most complicated problem of European ethnography. There were twenty-four Finn skulls at Stockholm, and others, he did not precisely remember the number, at Helsingfors. Prof. Bonsdorff furnished Retzius with some of these skulls. As to the flint implements in the National Museum at Stockholm, from a general impression he should think there were at least

16,000, and there was no reason to suspect their authenticity. The Finns were especially interesting, from their presumed connexion with the brachycephalic populations of Europe; the historical evidence, though defective, seemed to show that they extended much further than at present.

The following letter was read from Mr. Murray, of Sydney:—

Sydney, New South Wales, April 20, 1867.

SIR,—Observing a notice of some “Ancient British Sculptured Rocks” in the third volume of the *Anthropological Review*, 1865, p. 293, it has occurred to me that there is some similarity between the figures given therein, and those which appear on an “aboriginal tomb tablet” which has been sent from this colony to the Paris Exhibition. I have had no opportunity of comparing them, as the volume I refer to has only just reached me, and I speak merely from recollection of the carvings on the tablet; but it occurs to me that the matter may not be unworthy of attention on the part of the Anthropological Society, and I trust you will, in consequence, pardon me for intruding upon you. The tablet is marked as No. 428 in the Catalogue of our exhibits, a copy of which I send you. The sculptures, I observe, are supposed to be of pre-historic antiquity, and of sepulchral character; and if the similarity exists, it will be interesting to contemplate in it another instance of man's disposition, all over the world, to act under like circumstances in a like manner. It is possible that the social condition of the sculptors of those remote ages may not have been much in advance of that of the Australian aborigines of the present day. It has been a practice among the latter to place inscriptions, or rather rude marks, on trees in memory of the dead who were buried near: I have known it in many cases.

I also observed in a former volume of the same *Review*, that a question has been raised in your society as to the fecundity of Australian half-castes. Count Strzelecki, author of *A Physical Description of New South Wales*, was the first to raise a doubt upon this subject. But my experience, extending over very many years, leads me to believe that these people would, under equally favourable circumstances, be as prolific as any others. Count Strzelecki says, that the Australian aboriginal female will not bear a child to an aboriginal black man after having had one by a white man. I have, however, known nothing, in a long course of observation of the native races, to warrant this opinion; on the contrary, I have seen several black children who were born after their mothers had had children by white men. Nor does the race deteriorate by the cross. Among the half-castes may be seen as fine models of the human form as any that are commonly to be met with in the colony. That they are not more numerous is not the result of any inherent infirmity in themselves; it proceeds from other causes incident to their peculiar condition in life. The old blacks in the southern districts of New South Wales, and I believe throughout the colony,—although for this I cannot vouch from my own knowledge,—used, up to a certain period, systematically to destroy all the half-caste boys as they approached the

age of puberty. In 1839, I had occasion, as a magistrate, to investigate a case of this kind on the Murrumbidgee river, in the county of Murray. The blacks had assembled in the neighbourhood in large numbers,—they had *corroborees*,—several half-caste boys were seen with them; they retired for a few days to a rugged, hilly, lonely country some few miles off; they returned, after an absence of some days, without these half-caste boys. A stockman gave me information, on oath, to the effect that he had come across their bodies burning in a bough-yard, which the assembled tribes had made near their late encampment; that there were eleven fires burning, and one body in each. I went the same evening to see whether any of the boys had been spared, but could find none. I asked several of the men, whom I knew well, what had become of them, but could get no information from them. I went next day with a party of police to examine the locality where it was stated these murders had taken place. We found a rude square enclosure, roughly made with boughs, and within it eleven separate heaps of ashes, each containing burned, or the remnants of burned, human bones. I did all in my power to prosecute the case to the utmost, but could procure no evidence incriminating any particular individuals. The case thus broke down; but the blacks, hearing of the investigation which was taking place, fled to the mountains, and did not return to that part of the country for fully two years.

These practices may account, in part at all events, for the paucity of half-caste men in the colony. Several are to be met with who in early youth attached themselves to the stations of the settlers, and remain in their service as stockmen or horse-breakers. I never saw an adult half-caste man living in their ordinary state with the aborigines. Half-caste women are commonly to be seen among them, but they too are subject to the destructive influences which are gradually exterminating the “autochthones” of Australia.

I endeavoured, after the incidents just related, to ascertain why the blacks destroyed half-caste boys; but all I could learn was that fears were entertained of their superior influence when they would have grown to manhood. A woman who had lost a well-grown son on this occasion—he was one of the eleven—was in great grief, and exclaimed to me several times, “Cawbawn me sorry massa, cawbawn me sorry; black-fellow always like that—black-fellow always like that.” This woman had then with her a black child, a pure aboriginal, which she bore subsequently to the birth of the half-caste she had lost.

But notwithstanding such cases as this, namely the destruction of the half-caste boys when they reach the age of puberty—and others indicating a cruel disposition, I cannot regard the Australian aborigines otherwise than as naturally a mild, gentle, affectionate, kind-hearted race. I could tell many a story within my own experience in illustration of the correctness of this opinion. In cases of public note I need but refer to the conduct of the wild tribes Captain Sturt met on his voyage down the Murrumbidgee in 1828; to that of Jacky Jacky towards poor Kennedy in 1848; and to the treatment of Mr. King, the sole survivor of Bourke’s party in 1860:—“They appeared

to feel great compassion for me when they understood that I was alone on the creek, and gave me plenty to eat. * * * They were very anxious, however, to know where Mr. Burke lay, and one day when we were fishing in the water-holes close by, I took them to the spot. On seeing his remains the whole party wept bitterly, and covered them with bushes. After this they were much kinder to me than before." —(*Vide King's narrative.*)

I have known a son kill his father, and the circumstance was referred to at the time as a convincing proof of the natural and innate ferocity of the Australian savage. The case occurred fully a quarter of a century ago, but I did not then regard it in this light, nor do I now. The Australian aboriginal soon "melts into sorrow," soon "maddens to crime." When a man of any note among them is killed by the enemy, great is the grief, the humiliation, the mortification, of the tribe he belonged to, and great the triumph and the rejoicing of the enemy. In this case "Billatee," the father, was a very old man; he had been a great warrior, and many had fallen by his hand; his enemies had vowed his death, and he had had some very narrow escapes—one then very recently. His son "Timati" was always kind and attentive to the old man—he was himself one of the most prominent men in the tribe. His father's infirmities were increasing daily; he was in constant anxiety lest their enemies should succeed, and enjoy the great triumph of killing him, and to prevent it, killed him himself. The feeling which led him to this was akin to that attributed to the dying Douglas in the ballad—

"Earl Percy sees my fall."

His sole object was to prevent his falling a victim to his enemies. But the tribe did not understand such casuistry. The "lex talionis" is their law. They formed a great hunting party a few days after for the purpose of spearing him, and they did spear him.

Nor have the aborigines in their collisions with the colonists been one whit more cruel than the colonists have been to them on the outstations. It is a sad day for the savage when he comes in contact with the "outsiders" of our civilisation; and in this respect Australia has many a dark tale to tell.

Nor can I, after ample observation during a period of fully five-and-thirty years, regard the aborigines as by any means so low in the scale of intelligence as they are generally represented to be. I have lately seen, in the *Morning Post* of the 13th of February, a statement by Mr. Crawford to the effect that they are different from and inferior to all other races of mankind. If this is the case, all other races of mankind must be more highly endowed than I, for one, ever thought they were. Mr. Carlyle says her Majesty's subjects, who are spread all over the world, and include every race, "consist of so many millions, mostly fools." Mr. Carlyle is a very profound thinker.

A friend of mine, in my presence, once addressed an aboriginal in English, but the latter did not understand him. "Ah," said my friend, "you are a stupid fellow." "Well," said the black, "why do you not speak to me in my own language." He then addressed the gentleman in the aboriginal tongue, and as he did not understand him, retorted,

"Now *you* are a stupid fellow." At a large party, many years ago, at Regentville, the residence of Sir John Jamieson, about forty miles from Sydney, one of the guests gave a coat to one of the native blacks. He put it on and strutted about in it, apparently regardless of the state of his nether parts, which had no covering. One of the party asked him what his gin would say when she saw him in that fine coat. He answered immediately, "She'll say, what for massa not give it trousers too." I had this from Sir Richard Bourke, then governor, who was present.

Were it not for the length to which this letter has already extended, and my unwillingness to intrude further upon you, I would state some circumstances which induce me to form a very different opinion of the Australian aboriginal from that expressed by Mr. Crawford, but I may have the honour of addressing you on the subject at another time.

The interest I feel in the success of the Anthropological Society must serve as my excuse for addressing you at all. The tombs tablet to which I have referred, and two caps of clay—No. 422 of the catalogue—worn by aboriginal widows in mourning—shall be quite at your service after the exhibition for your society's museum if you should desire at all to have them. I will write on the subject in due time, to Captain Mayne (118 Cannon Street) agent for the government of this colony in London, and a commissioner representing it at the exhibition.

I likewise beg your acceptance of a volume descriptive of the Australian dialects, which has been printed at my instance for the exhibition. Philology ought to form part of anthropological science, and the work for this reason may be of some interest in your society. But my impression is that it can only be interesting in a philological point of view. In the grammatical part there may be much that is questionable. I have the honour to be, Sir, very faithfully yours,

Dr. James Hunt, F.S.A., F.R.S.L.,

T. A. MURRAY.

President of the Anthropological Society, etc., etc.

P.S.—Some of the fossils referred to in the enclosed extract from the *Sydney Herald* may be worth careful examination.

The DIRECTOR said that the Council were exceedingly sorry that no earlier opportunity had occurred of communicating this important letter to the Society.

Mr. A. L. LEWIS said that the discovery of the inscribed tablet was one of great importance. It was curious that the inscriptions found on dolmens on the Morbihan were exactly similar to the forms of the tattoos on the New Zealanders; in like manner Dr. Seemann had found inscriptions on Central American monuments similar to those in Northumberland.

Dr. BELL cited some equally curious instances of correlation.

The DIRECTOR said that everyone present must have been deeply interested in the paper. The opinions of Count Strzelecki on superfecundation was a most important point. He had never before heard of the practice of destroying half-caste boys. This was an important

matter for future investigation. As to Mr. Crawford's generalisations, they were obviously worthless after the statements of Mr. Murray, who was unquestionably the more competent judge of the two. It was evident that Mr. Murray took a warm interest in the Society, and would prove one of our most valuable local secretaries.

A report, of which the following is an abstract, was then read by Mr. Groom Napier, Local Secretary for Bristol, upon two unusually gifted Mulatresses:—

Mr. NAPIER thought it desirable to bring these two remarkable cases before the society, as illustrations of the exceptional characteristics of half-breeds. These had enjoyed the benefits of European education, which, in other cases under his notice, had not resulted in useful or elevated characters. The first was a daughter of a white by a pure negress. She was successfully educated, from fourteen years of age to twenty-eight, in Scotland, as a dress and staymaker. She suffered from home sickness, and returned to Tobago, a very exceptional circumstance in negro races, in whom family ties are universally spurned. In this case the very reverse took place; and she faithfully performed to her parent the duties of a daughter and fellow creature. To those who had educated her she ever remained attached and grateful, in this exhibiting some of the few good qualities to be found in the negro race.

In the second case, the mulatress was the product of a white planter through a full black girl. There was considerable intelligence manifested, and the child was educated in England from about her fourth year. Before the age of six she was able to read, and soon after to write. Self-confidence was soon exhibited; and at eight she was sent to school, where she remained at intervals until she was sixteen years of age, and then became a governess. As in other instances of negro peculiarities, music was strongly exhibited; and she is now organist of a parish church, and capable of conducting concerts. The religious sentiments are considerably brought out; and she is extravagant of her pecuniary resources,—a correlation not unfrequently found to exist in such circumstances. A low money-value has hence been assigned to her services, and she has met with little encouragement. Persons inferior to her in everything but colour have been preferred to her, and this in a country where, in the eye of the law, all shades are equally blended.

Her mind, Mr. Napier stated, was not original; her powers of assimilation were great, and there was considerable pride in her disposition, evidently a result of the negro afflatus. Her dignity was of more importance to her than the interests of her best friends. Her conduct exhibited great powers of resistance, and she was very contrary. In features she closely approximated to pure negro.

In contrast to these two instances of noble characters, he would give a few of the reverse from his own notes, which were far more common. A. N., a white planter, had a large coloured family. The eldest son was sent home to England at an early age, and placed in the family of a medical man at Cambridge. He graduated, and afterwards took

a degree in medicine, showing great capacity for languages and science. He was taken into partnership, at the age of twenty-eight, by the surgeon who had brought him up. On finding himself his own master, he entered into dissipated habits, neglected the practice, and at last, after eighteen months trial, his partner had to get rid of him to prevent absolute ruin. He died at thirty, worn out with disease. He was the son of a quadroon. His brothers, C. and M., showing less intelligence, were apprenticed to trades in this country, and hundreds of pounds were spent in establishing them in business when they had received good educations. They dissipated their means, and after having been a burden to their friends for some years, they died miserable or disappeared. Their brother A., having had a European education, was sent back to the West Indies. He might have had a large business as a plumber, and have made a good income; but he was so indolent and irregular in his work that, after many trials, few planters would employ him. Being quiet and inoffensive, he was considered the best of the family.

Of two sisters, who also received good educations, one married a respectable English merchant, and went out to the East Indies. The second married an English officer, but soon eloped, and afterwards led an abandoned life. She was remarkable for beauty.

Two young men, likewise children of quadroons, were sent to England for education. The first, named M., after being carefully educated, was apprenticed to a merchant. He went to the West Indies at the age of twenty-one. He showed good abilities, and some aptitude for business, and being prudent and anxious to make money, he went on steadily. He made a successful marriage, and after a while retired with a fair income. His character, although frequently quoted among his acquaintances as that of a model coloured man, does not appear to much advantage when contrasted with any but the most inferior Europeans. He is vain and proud; passionately addicted to display and frippery, having the manners of a French hairdresser or man-milliner,—shallow in thought, and low in his moral standard, but with sufficient prudence to prevent him from outraging the usages of society. Like coloured men in general, he is more than half a woman, without the tenderness and chasteness which become the better examples of European females. Coloured women, on the contrary, have the strong passions which in Europe are characteristic of the male sex, with an amount of tact and cunning not often seen in the Teutonic race.

The other example of a respectable coloured man who received a European education, in the first outset of his career forged an acceptance and decamped, leaving his father and family in great distress. He had inspired much confidence, and had every prospect of attaining wealth and honour; for he was treated as a son. Enlisting in the army as a private, he distinguished himself for his bravery, and returned at last, crowned with honours, to marry an heiress, and settle down into an idle and useless member of society.

He had collected about forty instances of coloured people, whose histories he had known or ascertained, who received every advantage

of good European educations. Of men, there were not more than one out of thirteen who really could be called creditable members of society. But of twenty-nine women, eleven might be considered tolerable, and two exemplary; but the remainder were loose characters.

The moral characters of coloured persons are so weak, that even great advantages of good example, and every inducement of interest, are insufficient to maintain them in a straight course. With women, this is less seen: they are not so much called on to act for themselves; manliness is not required, and they are more completely under the thumb of society, add to which, they are more acute and spirited than their brothers.

He would give one more instance of the false pride of the coloured race. A mother, possessed of good means, sent her illegitimate daughter to England for education, and when this was accomplished, came to England to fetch her. The daughter would not speak to her, which so affected the poor mother that she was half-witted ever afterwards.

Knowing that the Hon. James Kirk, of Tobago, had resided there forty-two years, and is a careful and practical naturalist, he asked him some questions about these people, and received the following answers. He said that mulattoes and mulatresses less frequently cohabited, from motives of pride or convenience, than with either of the paternal races, and that the number of children proceeding therefrom was smaller; but that they were perfectly fertile among themselves, and laughed at the idea of their becoming extinct from lack of fecundity. He thought the moral character of mulattoes inferior to that of either black or white races; for he had a very bad opinion of the morals of all West Indian coloured people. Thus, a man might be convicted of a notorious crime, and be imprisoned for years, and on his release be received into society with acclamation. He thought that some negroes were capable of acquiring a great amount of knowledge; but even the most intelligent were prone to use their learning for unworthy purposes, such as imitating the handwriting of a kind master for the purpose of fraud. Mr. Keans, the Master in Chancery for the Island of Tobago, gave him the same information. A low state of morality was apt to prevail especially amongst the Dissenters, even when very zealous in the promulgation of their creed, and liberal in the support of their ministers, or in contributing to the building of chapels; for instance, several black brothers preferred their neighbours' wives to their own. The black and coloured people of Tobago have been mostly peaceably disposed; the few insurrections known having been induced from Barbadoes or other neighbouring islands. A plot was discovered in due time, some years ago, which had for its object the massacre of the adult male white population, and the appropriation, by lottery, of the white females among the blacks. Mr. Kirk considered the negro but a savage,—a friend when excited, and little to be depended on even in his best moments. He thought men of the Governor Eyre stamp could alone successfully deal with negroes in revolt. He mentioned, however, in extenuation of the negro character, that his own overseer, in whom he has had great confidence for many years, was a pure negro. Mr. Kirk gave him an account of

a family of pure negro blood which contained two albinos (males), one of whom, marrying a negress, had a family of children, but no albinos.

The DIRECTOR remarked, that statements concerning the intellectuality of the negro were made very coolly now-a-days. The principal uses to which half-castes applied their superior knowledge was forgery. Such a statement respecting the negro was received, some years ago, with loud hisses. The paper itself took a very great range, and would become very useful for reference. The information obtained from Dr. Kirk was exceedingly important; and by a careful collection of such facts, we should gradually get to know something definite, not only of pure races, but of half-castes.

The Rev. DUNBAR I. HEATH said:—In all these cases, remember, it is not the character of individuals you have to deal with. Here and there you have a Newton, a Champollion: such instances are not characteristic of the race. Here and there, in like manner, you have a clever black man; but he is not the race. It is the coordination of the whole, that elevates the race. There are and there may be thousands of heroes, saints, and intellectual giants, who are kept from any useful result by the dead level around them. This dead level could only be altered by special personal exertions, and thus individualism constituted an element of civilisation; but this is not typical. There are vast numbers of intelligent animals; but in every case they commenced *de novo*, and the race was not universally brought to a higher level. Mere instances of individuality were not sufficient to warrant general conclusions.

Mr. WALTER C. DENDY corroborated the observations of the Rev. Dunbar Heath. Some years ago, with the late Dr. Hodgkin, he heard a paper, by a negro, on the "Anatomy and Physiology of the Negro," who mentioned some instances of coloured people of great endowments. But upon inquiring into the physical development of those individuals, he found that there was no prognathousness, and a good cranial development. The cases mentioned by Mr. Napier were exceptions, like Dr. Crowther, and could not be generally characteristic of the whole race. Individuals of great mental endowments could not be considered as forming any rule in regard to race.

Mr. GROOM NAPIER, in replying, said, that he had brought these cases forward as singular, if not unique. He did not consider them typical of the race, but exactly the reverse. The negro was deficient in the power of combining socially or politically; and therefore was not likely ever to be raised even to the level of the lowest of the European races.

The following letter from M. Dupont was then read.

Dinant, 21 Sept., 1867.

MY DEAR BLAKE,—Many thanks for sending me a copy of your paper on the "*Naulette Jaw*". It has interested me extremely, and I consider it the most complete that has yet been written.

You have perfectly established the analogies between the jaw and those of existing races, which had not yet been done; for you must

have seen that critics had endeavoured to base an argument there-upon for or against the pithecoïd doctrines.

I must show you the last results of my excavations. You recollect, no doubt, the excursion we made to Pont-à-Lesse, in order to obtain the necessary permission to excavate in the beautiful cavern called Le Trou Magrite. After two years petitioning, I at last obtained this authorisation, and I have good ground for congratulation.

The first and second bone layer contained an enormous abundance of rhinoceros, hyæna, lion, and mammoth bones ; with flint weapons. And these are the types found at Moustier and St. Acheul. The third layer has only yielded an enormous quantity of knives (*couteaux*), many remains of reindeer and horse, but few remains of extinct species. It is in the midst of these *débris* that I found reindeer horn, bearing both an engraving and a statuette made also of reindeer horn. The style of these specimens of art is the same as that found in Perigord. Thus you see how similar the fauna and art are in the two countries. I have no longer any doubt that the period of the reindeer of Chaleux and Turfooz is more recent (*plus jeune*), than that of these objects of art. That is evident, and therefore I believe that this period of the reindeer has not yet been often met with in France. I shall send the publication on this subject very shortly.

I am, etc.,

EDWARD DUPONT.

The Rev. DUNBAR HEATH said that the most interesting result to be attained in pre-historic studies was to get some basis for a chronology. In this some progress has been made. We are getting on. Every fresh discovery differentiates what we knew before, and enables us to recognise eras. He was struck with the results of a science not usually considered a part of anthropology ; by this means we obtained curious and important knowledge. Eminent mathematicians were now bestirring themselves in the matter. Sir William Thomson and Mr. Tate give reasons to show that Chronology begins at least a hundred millions years ago : the surface-temperature was then 7,000 degrees ; the igneous rocks were then just beginning to solidify. That was the beginning of their chronology. Organised matter was not older than this. The problem is now becoming somewhat simplified. We get what we have not had before—a beginning. Turning to the researches of M. Dupont we find two distinct eras,—that of glacial-man and that of reindeer-man. The reindeer-men had made some progress in the arts, as we had a statuette of that period. From Belgium we have a glacial man who killed and ate lions and rhinoceros ; long after this, with an intervening stratum, he lived with the reindeers, made statuettes, used needles and thread, and perhaps invented some sort of a religion. As they had burials they must have had some sort of a religion, no matter what. Next we get Europe covered with men of Tatar origin, with the broadest possible noses and faces. Did they speak Tatar or not ? If so, why is Europe now Aryan ? The results of these inquiries were intensely interesting in every way.

Mr. GROOM NAPIER then read a short account of a Ninevite woman of Mosul, one of the few survivors of that ancient race, her profile

exactly resembling those of many of the Assyrian marbles. On being shown the plate in Hamilton Smith's *Human Species*, she exclaimed, "That's my nose!" with great delight. She died at Bristol in 1865, having been born in Mosul in 1810.

MR. GROOM NAPIER next read an account of some anthropological collections in Bristol.

Several interesting letters from Mr. R. B. N. Walker, Local Secretary for Gaboon, West Africa, were then read. In one of these Mr. Walker says:—

"I must dissent from Mr. Crawford's definition of the negro as a 'human being with the hair of the head and other parts of the body *always* black;' of course it is patent to all that the hair (or wool) of the negro is *generally* black; but, Albinos apart, I have seen many individuals of pure negro blood, and with black or very dark skins, the wool on the head of whom, as well as the eyebrows and eyelashes, have been of a bright red, in fact, what is vulgarly called in England 'carrotty.' But this is not the point to which my attention was more particularly attracted, and on which I am desirous of saying a word or two in correction of misstatements, doubtless unintentional, but calculated, if allowed to pass unchallenged, to mislead those who may not have the means of ascertaining the truth. Mr. M. D. Conway, I doubt not, spoke on the strength of information which he had received, when he said that the 'language of the Gaboon (by which I presume he meant the Mpongwe dialect) a musical idiom could be expressed in native written characters.' Whoever gave Mr. Conway this information was either entirely ignorant of the subject, confounded one tribe with another, or was guilty of making a deliberate false statement. As I have been acquainted with the Gaboon country, and the various tribes inhabiting it, as Mpongwe, Asékani, Akéli, and Ba Fan (or Fans), for the last fifteen years, I am in a position to state positively that no one of those tribes had the slightest conception of an alphabet, or of writing in any shape or form, until they were instructed by the American and French missionaries; nor have any of these tribes, or any individuals amongst them, exhibited that amount of mental capacity which would induce the belief that they were likely to originate such a discovery or invention unaided. Although I hardly conceive it necessary to adduce any authority in support of my assertion, I will quote here a few lines from the introduction to the 'Mpongwe grammar,' compiled by the American missionaries at Gaboon, and published at New York in 1847, under the supervision of the Rev. Dr. J. Leighton Wilson, formerly chief of the Gaboon Mission, and wherein will be found the following. 'The language, until a few years past, has never been written; the people have no idea of the power of letters, and yet all the complicated principles of their grammar have been preserved with unvarying uniformity. They have no traditionary stories from which it could be inferred that they had descended from a people of greater cultivation. * * * And although they have no written literature, they have a great deal in the form of proverbial sayings, fables, and traditionary stories.' In this instance Mr. Conway has probably confounded the Gaboon with the Vey or Vi

country, the inhabitants of the latter having an alphabet of their own invention, consisting of, I believe, some two or three hundred characters. In another statement of his, Mr. Conway has doubtless confounded the Gaboon people with the natives of the Gold Coast, and he was totally in error (or was misreported) in saying that he had 'seen a large collection of gold ornaments made by natives of the Gaboon region,'—the Gaboon people do not possess gold (except in the shape of European coin) nor do they at all understand the method of working that precious metal. I have thought it worth while writing to correct these statements, because going forth to the world as having passed uncontradicted at the meeting of the British Association for the promotion of Science, they are likely to be received as correct and reliable, when in fact they are utterly erroneous, valueless, and directly opposed to the true state of the case. Should you consider my remarks worthy of being made public, you are at liberty to publish them in the manner you may judge most desirable; perhaps the *Athenæum* would be the best medium of making them public. I will in conclusion say a few words touching another assertion of Mr. Conway's, as it is entirely contrary to my own experience. Mr. Conway says that the 'peculiar odour of the negro was only noticeable in those of the race who had much labour to perform, and were not given to frequent ablutions.' I could produce numerous individuals in whom it is undoubtedly a constitutional defect, or whatever the term may be, and entirely independent of avocation or of cleanliness, or its reverse. I know many negroes afflicted with this offensive odour, to whom it is a constant source of annoyance and regret, and who cannot get rid of it or overcome it by the greatest attention to cleanliness; and some of these individuals are not engaged in employment of a laborious nature at all. The Ba Fan seldom or never wash, yet the odour is by no means strong in individuals of that tribe. As to ladies of the Southern States sleeping with their negro maids, that is, I presume, simply a matter of convenience, not of taste, and proves nothing. Sailors sometimes, especially in Africa, take monkeys and other animals for bed-fellows, and certainly the odour of some of these is offensive enough. As far as I have remarked during the long period I have resided in Africa, I have found the odour to exist more or less strongly in almost all negroes; I have known some few in whom I could scarcely detect it—but it varies in degree, according to the constitution of individuals, just as we know that Europeans of certain complexions are affected in a similar manner. In some negroes it is excessively strong and disgusting, so as to render it almost impossible to approach them within several feet."

Mr. DENDY observed that it was a question whether there were any races in which the smell did not exist.

The following abstracts of papers were then read.

Paraná Indians. By Consul HUTCHINSON.

The author commenced by stating that the name given to the great Southern river had not been given by the first discoverers, but

its name, Rio de la Plata was conferred by Sebastian Cabot, on the occasion of his exchanging many articles of silver and gold with the Guarani on its banks, for drugs. The author preferred the grand old Indian name of Paraná. Great opposition was offered to the landing of De Solis by the natives at first, and treachery was employed, the Spaniards being killed and eaten. Sebastian Cabot was the next explorer. On his departure in 1532, he left as governor Don Nuno de Lara, in whose care the colony continued until a furious war, caused by the beauty of a Spanish lady—Lucia Miranda—arose, and the garrison was butchered, and Lucia was burnt.

Mendoza was the next governor, in 1535, and at this time Buenos Ayres was founded, and continual warfare raged, the colony being nearly abandoned. War again took place between the Agaces and Guaranis and the Spaniards, but the latter gradually penetrated to Paraguay, and the Indians received a final check from Don Juan de Garay. He founded Santa Fé, 1573, but was very soon after murdered up the river: in 1651 the capital was finally transferred to its present site. The Indians of this region in all cases showed great ferocity.

Mr. HUTCHINSON, in a communication dated 20th September, 1867, at Rosario, mentioned that he had obtained two memoirs by Dr. Gutierrez, the rector of Buenos Ayres, on the Guarani and Quichua languages, which he proposed to translate for the Society. He also referred to D'Orbigny's book on the American Man, which contained references to the Patagonian and Pampas Indians. He had seen some of the Patagonian Indians of the Tehuelches and Pehuelches tribes dressed in their native costume, the guanaco skins. He forwarded some of their hair, and skulls were promised from the colony in the Chaput county. They were not large, as hitherto reported, but although not giants, their stature and frame was immense. They had likewise expansive foreheads, and their chests were very expanded. Mr. H. was making a collection of Indian photographs, having already accumulated some thirty or forty.

JAMES PERRIN, Esq., Local Secretary for Pietermaritzburg, Natal, writes that no anthropological work has as yet been published in Natal; the population of Natal appeared to be as follows:—Whites, 18,000; Coolies, 5,000; Natives 250,000—263,000 persons. No census has, however, yet been officially taken. The estimate is based upon a calculation of four persons per hut. This does not include the Kafirs belonging to tribes in the vicinity of Delagoa Bay, and those from Amnonpondo County and the Basuto-Mantalees from beyond the Drukenberg Mountains. He submitted a carefully compiled and trustworthy list of the native tribes of Natal, with the names of their head men, 134 in number.

The DIRECTOR, in proposing a vote of thanks to these gentlemen for their several communications, said that perhaps local secretaries at a distance were not all aware that this was an evening set apart for their reports. On the next occasion he trusted the presentation of these reports would be more systematic.

The Rev. DUNBAR HEATH seconded the proposal.

Mr. GROOM NAPIER returned thanks, and the meeting adjourned.

ANNUAL MEETING.

JANUARY 14, 1868.

R. S. CHARNOCK, ESQ., PH.D., F.S.A., VICE-PRESIDENT, IN THE CHAIR.

The minutes of the last meeting were read and confirmed.

The TREASURER submitted the following balance-sheet, which had been passed by the auditors. He congratulated the Society on its prosperous condition; the library and museum had become very valuable, and the copyright of the Society's books was another important asset. He would lay the balance-sheet on the table for the Fellows to see. He had to acknowledge his thanks to the auditors for their assistance.

INCOME AND EXPENDITURE, ANTHROPOLOGICAL SOCIETY OF LONDON,
FOR THE YEAR ENDING 31ST DECEMBER, 1867.

<i>Income.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Balance from last year ...	102	12 0	Memoirs	11	2 3
Subscriptions for 1865 ...	10	5 11	Vogt	111	12 3
Do. 1866 ...	59	14 10	Anthropological Review		
Do. 1867 ...	932	16 0	and Journal.....	353	10 6
Do. 1868 ...	6	6 0	Salaries.....	279	10 0
Life Compositions	174	5 6	Postage.....	68	12 10
Sale of Publications—			Stationery	34	17 9
Waitz	5	2 0	Office Expenses	103	16 1
Broca.....	1	5 10	Reader Account balance	20	0 0
Pouchet	2	8 0	Advertisements	27	15 0
Vogt	6	12 7	British Association.....	14	17 6
Blumenbach	4	1 7	Miscellaneous Printing...	4	5 6
Gastaldi	3	16 10	Reporting.....	23	12 6
Office Sales	8	5 0	Rent	130	0 0
Donation to Exploration			Library and Museum.....	24	0 8
Fund.....	10	0 0	Blumenbach (Balance of		
			Printing Account)	25	0 0
			Manchester Branch	22	12 0
			Balance at		
			Bank	£72	13 1
			Less overpaid		
			Petty Cash	0	5 10
				72	7 3
Total Income	£1327	12 1	Total Expenditure	£1327	12 1

Examined with the books and found correct,

H. BROOKES,
CHARLES HARDING, } *Auditors.*

11th January, 1868.

On the presentation of the balance-sheet,
Dr. HYDE CLARKE rose and made a few general remarks, drawing
attention to some of the items; to which
Major OWEN replied on behalf of the Council.

Mr. J. MACGRIGOR ALLAN moved a resolution—"That the balance-sheet presented by the Treasurer be adopted."

Mr. KENNETH R. H. MACKENZIE had great pleasure in seconding this resolution.

The CHAIRMAN put it to the meeting, and it was carried *nemine contradicente*.

The CHAIRMAN appointed Dr. Hyde Clarke and Sir G. Duncan Gibb, Bart., to be Scrutineers to receive the balloting papers. The ballot would remain open for one hour, it being then a quarter to four o'clock.

The SECRETARY then read the Report of the Council as follows:—

Report of the Council of the Anthropological Society of London for the Year 1867.

The Council of the Society in rendering the Annual Report on the progress made by the Society during the year 1867, and in celebrating the Fifth Anniversary of its existence, have great pleasure in stating that the results have been eminently successful, the prosperity of the Society unabated, and that during the year much has been done towards removing from the public mind many prejudices concerning its objects.

Meetings.—During the year 1867 eighteen meetings of the Society have been held—one annual meeting and seventeen ordinary meetings—at which the following papers were read and discussed. A great increase has been observed during the past year in the members attending the ordinary meetings, and many spirited and interesting discussions have taken place.

Papers.—Placed under Dr. Hunt's system of classification the titles of the papers read are as follows:—

GENERAL ANTHROPOLOGY.

C. W. DEVIS, Esq., B.A., F.Z.S., F.A.S.L., V.P.M.A.S., "Report on Anthropology at the British Association, 1867."

ARCHAIC ANTHROPOLOGY.

Dr. DUPONT, Corr. Mem. A.S.L., "Discovery of a Habitation of Man in the Belgian Lehm."

Col. A. LANE FOX, F.S.A., F.A.S.L., F.E.S., "On the Close Resemblance between certain Danish and Irish Forms of Flint Implements."

KENNETH R. H. MACKENZIE, Esq., F.S.A., F.A.S.L., "Notes on a Stone Axe from the Rio Madera, Empire of Brazil."

WILMOT ROSE, Esq., C.E., "On Danish Stone Implements."

C. S. WAKE, Esq., F.A.S.L., "On the Antiquity of Man, and Comparative Geology."

HODDER M. WESTROPP, Esq., F.A.S.L., "On the Sequence of the Phases of Civilisation and Contemporaneous Implements."

HISTORICAL ANTHROPOLOGY.

WILLIAM BELL, Esq., Ph. D., "On the Origin of Language from Interjections, and of our Modern English in the Teutonic and Cognate Dialects."

HYDE CLARKE, Esq., LL.D., F.A.S.L., "On the Topographical Nomenclature of Turkish Asia Minor."

JOSEPH FISHER, Esq., "The Migrations of Mankind."

DESCRIPTIVE ANTHROPOLOGY.

E. B. BOGG, Esq., M.D., "On the Fishing Indians of Vancouver's Island."

Lieut. COLLINSON, "On the Indians of the Mosquito Territory."

EDWARD P. HOUGHTON, Esq., M.D., "On the Land Dyaks of Upper Saráwak, Seulah, Sikoy, Setany and Quop."

C. O. GROOM NAPIER, F.G.S., F.A.S.L., "On the Harmony between Geography and Ethnography."

BABU RAJENDRÁLÁLA MITRA, "On the Gipsies of Bengal."

THOMAS WILKINSON, Esq., F.A.S.L., "On the Natives of Madagascar."

COMPARATIVE ANTHROPOLOGY.

C. CARTER BLAKE, Esq., F.G.S., Hon. F.A.S.L., "On the Condylus Tertius occasionally found in Indian Skulls."

C. CARTER BLAKE, Esq., F.G.S., Hon. F.A.S.L., "On certain Skulls from Round Barrows in Dorsetshire."

J. CLEGHORN, Esq., "Is the Character of the Scotch the Expression of the Soil of Scotland?"

S. PHILLIPS DAY, Esq., M.A., F.A.S.L., "On the Power of Rearing Children among Savage Tribes."

W. C. DENDY, Esq., F.A.S.L., "The Anatomy of Intellect."

JAMES HUNT, Esq., M.D., Ph.D., F.S.A., F.R.S.L., F.A.S.L., "On Physio-Anthropology—its Aim and Method."

C. O. GROOM NAPIER, Esq., F.G.S., F.A.S.L., "On the Proportion that Numbers of the Sexes of Offspring bear to the Ages of Parents."

C. O. GROOM NAPIER, Esq., F.G.S., F.A.S.L., "Table of Human Races classed in accordance with the Moral and Intellectual Characteristics."

C. O. GROOM NAPIER, Esq., F.G.S., F.A.S.L., "Resemblance between Man and Animals."

C. O. GROOM NAPIER, Esq., F.G.S., F.A.S.L., "Classification of Head Forms."

R. W. PAYNE, Esq., F.A.S.L., "On a Bechuana Skull."

JOHN THURNAM, Esq., M.D., F.R.C.P., F.S.A., F.E.S., F.A.S.L., "Further Researches and Observations on the two principal Forms of Ancient British Skulls."

Fellows.—The number of Fellows of the Society has been steadily increasing during the past year, the new admissions more than counterbalancing the losses by withdrawals and deaths, 152 having been elected.

Honorary Fellows.—Six Honorary Fellows have been elected during the past year, as follows: C. Carter Blake, Esq., F.G.S.; Prof. Bogdanow, Founder and President of the Anthropological Society of Moscow; Dr. E. Dally, Paris; Prof. Von Düben, Stockholm; Prof. E. Ecker, Freiburg, Switzerland; Prof. Schaaffhausen, Bonn.

The Council have to announce, with sorrow, the deaths of Sir William

Lawrence, Bart., Dr. Boudin, of Paris, Dr. Richard Haughton, of Ramsgate, and Dr. J. C. Nott, of Mobile, U.S., during the same period.

Corresponding Members.—The number of corresponding members has been augmented by three, as follows: Samuel F. Haven, Esq., Worcester, Mass., U.S.; Dr. Delgado Jugo, Madrid, Spain; Jeffries Wyman, Esq., Boston, U.S.

Local Secretaries (Great Britain and Ireland).—The following additional Local Secretaries in Great Britain and Ireland have been appointed in 1867: William Battye, Esq., M.R.C.S., F.A.S.L., Plymouth; John Grattan, Esq., M.R.C.S., F.S.A.L., Belfast; C. O. Groom Napier, Esq., F.G.S., F.A.S.L., Bristol; Edward Wood, Esq., F.G.S., Richmond, Yorkshire.

Local Secretaries (Abroad).—Twenty-three additional Local Secretaries in various parts of the world have been appointed by your Council during the past year, as follows: W. L. Distant, Esq., Penang; C. W. Hayland, Esq., Constantinople; M. H. Henry, M.D., New York, U.S.; Professor Hildebrandt, Stockholm; A. R. Houghton, Esq., Saráwak; Dr. Kalmus, Brünn; G. Kasimates, Esq., Hermonopolis; M. Lelorraine, Marne; Dr. Angelo Manzoni, Lugo, Ravenna, Italy; James McCraith, Esq., M.D., F.R.C.S., Smyrna; David Nutt, Esq., M.D., Punjab; Dr. Pospuli, Constantinople; Dr. Sutherland, Port Natal; J. S. Taylor, Esq., Erzerroom; Prof. Arminius Vambéry, Pesth; Don Julius Vizcaronda, Madrid; Dr. Von Hahn, Syria; James Waring, Esq., M.D., Savannah, Georgia, U.S.; Stephen Webb, Esq., M.D., Jubbulpore; Rev. T. W. Webb, Barbadoes; H. G. Williams, Esq., C.E., F.A.S.L., Ceará; E. Percival Wright, Esq., M.D., Seychelle Islands; Dr. Zohrab, Broussa.

Local Secretaries' Reports.—In future it is proposed to devote one or more evenings to the reading and discussion of the Reports of the Local Secretaries of the Society. It is proposed that these evenings should be the last before the Anniversary, and it is especially urged on the local secretaries to make up their reports at the beginning of the Winter Session of the Society, so that they may arrive in London in time for reading. The Director of the Society is now preparing a form for local secretaries to fill up annually, and the Council anticipate great advantages to the Society, from a regular return of work done by its various officers. The Council would also recommend that the local secretaries of the Society be entitled to style themselves Honorary Secretaries of the Anthropological Society of London for the districts to which they are appointed.

Travelling Secretaries.—The Council have had under their consideration a proposition for the appointment of Travelling Secretaries in connection with the Society, and beg to recommend for the adoption of the Society the following regulations under which such appointments should be made:—

1. On the notification to the Council or Director of the intention of any Fellow to proceed on a voyage abroad, the Council may, if they should see fit, grant to such Fellow a diploma as Travelling Secretary of the Society, signed by the President or Director for the time being, accrediting him to such local or corresponding secretaries as he may meet during such voyage.

ii. That such diploma shall be and remain in force only for the continuance of such voyage.

iii. That it shall empower such travelling secretary to communicate with such local officers of the Society as he may meet, and to collect from them, for transmission to the Society in London, such information as they may have obtained; duplicate copies of such documents being, in all cases, retained by such local officers.

iv. That on the return of such travelling secretary to London the diploma shall become null and void, and shall be surrendered to the Council, Director, or Secretary, the Council issuing in place thereof a letter of thanks, signed by the President or Director for the services (if any) of such Fellow in such office. The diploma to be endorsed with the names of the places visited by the said Fellow.

The Council are of opinion that the issue of such diplomas would materially stimulate the energies of Fellows of the Society, and by fostering an intercommunication between the Fellows, considerably aid in the advancement of anthropological science. Such appointments would, in the Council's opinion, also greatly promote the well-being of the Society, as they would, in effect, act as letters of introduction to foreign Anthropologists, and to governmental authorities and public bodies in all parts of the world; such appointments being, in all cases, strictly honorary.

Branch Societies.—The increasing interest evinced in all parts of the world in anthropology is gradually leading the way to the establishment in the principal cities of Europe, Asia, America, Africa and the Colonies, of branch societies in union with the central society in London; and a correspondence is now being carried on with eminent men of science in many parts of the world, with a view to the realisation of such an organisation as may extend the sphere of our efforts. It has, therefore, been felt desirable that an office should be created, having for its functions the management of all matters concerning such branch societies, under the direction of the Council and present executive. Such officer to be styled General Secretary for Branch Societies of the Anthropological Society of London, and his duties to consist in the conduct of all correspondence with the executive officers of those societies, the preparation of abstracts of their transactions for presentation to the London Society, and the general administration of subsidiary details in connection with such matters, acting in all cases under the control of the Council or Director for the time being. In the present condition of the Society it has not been thought advisable to attach any remuneration to the office, but it is recommended that at a future time a recognition of his services should be awarded to the holder of such office, by way of per-centage as herein-after provided. The Council have the pleasure to announce that they have secured the services of an active Fellow of the Society for this office.

Constitution of Branch Societies.—With a view to the efficient constitution of these branch societies, the Council have framed the following regulations:—

i. That the Secretary for Branch Societies, do communicate with

eminent men of science abroad, and submit a list of persons qualified to act as President, Secretary and Councillors, in various localities, for nomination by the Council in London, a preference being given to local officers of the Society.

II. That a list of Fellows of branch societies be forwarded from time to time to the Council in London, for insertion in the ordinary list of Fellows, such names being indicated in the list by the prefix B.

III. That the rules of the Anthropological Society of London shall be adopted by all branch societies for their guidance, subject to such alterations as climate, locality, and customs may require.

IV. That the subscription to Branch Societies shall be two guineas per annum (or equivalent currency) to be thus allotted, residents in London paying direct:—Anthropological Society of London, seventy per cent.; branch society and collector, seventeen and-a-half per cent.; branch secretary in London, twelve and-a-half per cent.

V. That Fellows of branch societies shall receive, at the local office of each branch society, all publications of the Society, and also the *Anthropological Review and Journal*, free of cost.

VI. That the London Society guarantee all expenses of postage and transmission of parcels to their destination.

VII. That secretaries of branch societies shall transmit to the secretary for branch societies quarterly statements of transactions, papers, and proceedings, for publication in the *Journal* or *Memoirs* of the Society.

VIII. That the President of each branch society shall hold office for two years, from the period of his first nomination by the Council in London, and shall be eligible for re-election at the expiration of that time.

IX. That the branch society shall elect, by ballot, from their own body, two vice-presidents and four councillors, the London Society reserving two seats for councillors selected by the London Council. Two members of the council shall retire annually, one of these being a councillor selected in London, another being appointed in the same manner in his place.

Your Council are of opinion that these general regulations may be conveniently complied with in all branch societies.

Executive.—In accordance with the Rules of the Society, the Executive has been centralised in the hands of a Director and Secretary, and the experience of the past year has shown that the change thus made has been attended with the most beneficial results to the general management of the Society, as the immediate responsibility of the Director to the Council has simplified and strengthened the Executive, without in any degree impairing the action of the Council as a body, or of the other officers of the Society. The Council would now recommend that, at the first meeting of the new Council, one member of the Council should be nominated to act as Deputy Director, to act for the Director in his absence or illness. The Council would further recommend that some Fellow of the Society should at the same time be nominated Assistant Director, with a view of relieving the Director of some of his duties.

The Office of President.—In the Report of the Council for 1867 much regret was expressed at the retirement of the Founder of the Society from the office of President. This regret was only modified by the consideration that his services were still to be retained for the Society in the office of Director. It has been already stated that the concentration made in the Executive has been productive of beneficial effects. During the past year, however, inconvenience has arisen from the President being at a distance. Much of the success and value of the Society's deliberations depend on the tact and judgment with which the duties of President are performed. The Council felt, therefore, on the retirement of Captain Burton, that Dr. Hunt combined all the requisite qualifications for the office, and that his services to the Society as President would be of more value than in any other official capacity. They consequently made a written appeal to him to resume the position he formerly held. Dr. Hunt having been induced to consent to this, the Council cannot but congratulate the Society on the return of Dr. Hunt to the position he so ably filled.

Officers.—The financial position of the Society at the beginning of the year 1867 renders it necessary for your Council to take the subject of the regularly paid officers of the Society into consideration; and they decided to reduce the staff to two officers: one at £100 per annum, with the title of Secretary; and the other at £75 per annum, as Clerk, Reporter, and Collector.

Secretary.—Mr. J. Frederick Collingwood was elected to the office of Secretary on these conditions, and at the next meeting of the Council the following resolutions were passed:—

“That the Council, finding by the resolutions passed at their last meeting, that they are soon to lose the services of Mr. C. Carter Blake, as one of the Executive officers of the Anthropological Society of London, desire on this occasion to testify to that gentleman their high sense of gratitude for his past zeal and services on behalf of the interests of that Society; and being also desirous of making some acknowledgment of the same, hereby resolve that the decision of the Council excluding all Englishmen from the honorary fellowship for the future be suspended, *pro tem*.

“That, in consideration of the important services which Mr. Charles Carter Blake has rendered to the science of anthropology, both in the Anthropological Society of London and in the British Association for the Advancement of Science, he be elected an Honorary Fellow.”

The Council trust that health and prosperity may accompany Mr. Blake in his new vocation, and that he may long live to continue his study of the science to which he has, since the formation of the Society, devoted his time and talents.

Clerk, Reporter, and Collector.—The Council have great satisfaction in announcing that, acting upon the recommendation of a Committee specially appointed for the purpose, they have obtained the entire services of a Fellow of the Society in the capacity of Clerk, Reporter, and Collector, in the person of Mr. John Fraser, already known to many individual Fellows as an energetic and zealous anthropologist; and the Council think that his natural taste for anthropological re-

search will prove of great value. Mr. Fraser will enter upon his duties at a salary of £75 per annum after the approaching Easter recess.

Apartment.—Your Council have little to report concerning the state of the Society's apartments, except that additional furniture has been provided, with a due regard for economy, to meet the increasing requirements of the Society. The Society, at the same time, the Council have to state, stand precisely in a similar position to other societies occupying any portion of the premises at No. 4, St. Martin's Place, as the late changes made by Parliament in reference to the construction of a new building for the National Gallery necessitate the proximate removal of the house, the site being required for the contemplated structure approved by Government. No definite period for the removal can yet be assigned; but due care should be taken, when the occasion arises, to secure commodious and permanent premises for the accommodation of the Fellows, and for the safekeeping of the Society's library and museum.

Library.—The past year has seen a very large increase in the Society's library, and many most important works have been added by the liberality of the Fellows, of learned bodies, and of private individuals. The number of volumes now in the library amounts to 1523. These works have been re-arranged under the classified heads adopted last year by the Society, viz., Archaic, Historical, Descriptive and Comparative Anthropology, and Periodical Publications. A catalogue of the library has been issued during the year; and supplementary catalogues will be added at convenient intervals for the information and guidance of the Fellows, who, the Council note with pleasure, have very largely availed themselves of the works of reference in the library during the year 1867. It has been decided by the Council that, in the case of duplicate copies of works being presented to the Society, these should, where it appears desirable, be exchanged with other societies, according to value, for books not in the Society's library. The following gentlemen and public bodies have presented works to the library during the past year:—The Acad. Cæsarea Leopoldina Naturæ Curiosorum; J. McGrigor Allen, Esq., F.A.S.L.; F. C. Bakewell, Esq.; T. Squire Barrett, Esq., F.A.S.L.; Dr. W. Bell; T. Bendyshe, Esq., V.P.A.S.L.; C. Carter Blake, Esq., F.G.S., Hon. F.A.S.L.; Professor Burmeister; P. B. Du Chaillu, Esq.; Dr. C. Collingwood; J. W. Conrad Cox, Esq., B.A., F.A.S.L.; Dr. Barnard Davis, F.A.S.L.; W. C. Dendy, Esq., F.A.S.L.; G. Ellis, Esq.; Sir G. Duncan Gibb, Bart., F.A.S.L.; James Gowans, Esq.; James Hunt, Esq., Ph.D., F.S.A., F.A.S.L.; the Imperial Academy of Vienna; the Imperial Archaeological Commission of St. Petersburg; E. P. Meredith, Esq., F.A.S.L.; Kenneth R. H. Mackenzie, Esq., F.S.A., F.A.S.L.; Professor Frederick Müller; J. Perrin, Esq.; W. T. Pritchard, Esq.

Museum.—The Council have to report that several very interesting and important additions to the museum have been made during the year 1867, especially in the collection of crania, which it is so desirable to increase by every means. The total number of skulls is now 108. The erection of a large case for these crania has been again postponed,

as in the present uncertain tenure of the Society's apartments it was thought inadvisable to incur an expense for fittings which might not prove applicable in such premises as the Society might hereafter occupy, and it is highly probable also that the collection of skulls will receive ere long some very important additions. A list of the objects of art, properly classified, is in course of preparation, with descriptive notes, rendering the list valuable as a work of reference. A similar list is also in contemplation comprehending the crania and human remains only; it is, therefore, urged upon the attention of the Fellows of the Society, that they should lose no time in augmenting this very important portion of the museum. The following gentlemen and public bodies have made donations to the museum during the past year:—Dr. Edwin Canton; Dr. Anton Fritsch; Dr. James Hunt, F.S.A., Dir. A.S.L.; Dr. Kopernicki; Kenneth R. H. Mackenzie, Esq., F.S.A., F.A.S.L.; the Museum of Christiania; Thomas Theobald, Esq.; Robert Bruce Napoleon Walker, Esq., Loc. Sec. A.S.L. for Gaboon; Henry G. Williams, Esq., C.E., Loc. Sec. A.S.L. for Ceará, North Brazils.

Publications.—The Council have ready for the press a sufficient number of papers for the third volume of the *Memoirs*, and *The Life and Anthropological Writings of Retzius*; Gratiolet, *On the Brain of Man and Apes*, with a life of the Author; Waitz's *Anthropology*, vol. ii;—*Africa*, with Notes and an Introduction by Capt. R. F. Burton, F.A.S.L., H. M. Consul at Santos. A new edition of *White On the regular Gradation of Man and Animals*, with Translations from Sömmering, and a Life of both Authors; Emmanuel Kant, *On Anthropology*; Carl Vogt, *On Microcephaly*. There are many other works which the Council consider might with great profit to the science of Anthropology be published in this country. They are especially anxious to publish a translation of the works of Karl Ernst Von Baer.

In consequence of many communications received from abroad in reference to the long-promised *Instructions for Local Secretaries*, the Committee appointed to settle the same not having determined on any Report, the Council request the Director finally to prepare such *Instructions*, by whom they will be submitted to the Society, and issued at an early date. An English edition of the Paris Anthropological Societies' Instructions is also being prepared by Dr. Beddoe.

Exchanged Publications.—The Council have to announce that the Publications of the Society are exchanged with those of the following Societies at home and abroad:—

In London: the Royal Society, Society of Antiquaries, Royal Asiatic Society, Royal Geographical Society, Royal Society of Literature, Social Science Association, and Ethnological Society. In Liverpool: the Philosophical Society. In Leeds: the Philosophical Society. In Edinburgh: Royal Society of Antiquaries of Scotland. In Glasgow: the Geological Society, and Philosophical Society. In Berwick: Naturalists' Field Club. In Gloucester: the Cotswold Naturalists' Field Club. In the Isle of Man: Manx Natural History

Society. In Truro : Royal Institute of Cornwall. Abroad ; in Europe : Paris Anthropological Society, and the Société d'Archéologie de Namur ; Amsterdam Academy of Sciences ; Dresden Imperial German Academy ; St. Petersburg Imperial Academy ; Moscow Société des Amis de la Nature ; Vienna Imperial Academy of Sciences ; Giessen Upper Hesse Society for Natural and Medical Science. In Prussia : Königsberg Physico-ökonomische Societät. In Spain : Madrid Sociedad Antropológica Española. In Asia ; India : the Royal Bengal Asiatic Society. In America : the Smithsonian Institution ; the New York Antiquarian Society. In Toronto ; Canadian Institute. In Australia : Royal Society of Victoria. A presentation copy of the Society's publications has been sent to Harvard College, Cambridge, Mass. ; Anthropological Society of Manchester ; Anthropological Society of Dundee.

Anthropological Review and Journal.—During the past year negotiations have been opened with the proprietors of the *Anthropological Review*, and the Council have insured a reduction of sixpence per copy on all copies taken by the Society. The Council have also received from the proprietors of the Review the entire proceeds of all the copies sold to the public ; in other words, all the profits of the *Anthropological Review* are to be handed over to the Society until it is out of debt. The spirited and liberal manner in which that Review has always been conducted has, up to this time, resulted in a pecuniary loss to the proprietors, and it was with very great reluctance that the Council felt it their duty to take it at a reduced price. With the present large circulation of the *Anthropological Review* it is expected that this year it will yield a profit. The Council are fully sensible of the important services rendered to the Society by the *Anthropological Review*, and they trust the time is not far distant when it will be in the power of the Society to second in a substantial manner the efforts of the proprietors to make the Review more worthy of the high position it has already taken in scientific literature. The successful establishment of a like independent journal for Anthropology in Germany has rendered it highly desirable that all parties should join in a hearty support of the British *Anthropological Review*.

Anthropological Explorations.—In connection with the progress of Anthropological explorations, the Council have directed a letter to be addressed to the principal contractors for public works, railways, and buildings, urging on them the careful preservation of human remains and objects of art discovered in the course of their undertakings. It is hoped that many valuable fragments of interest to science may thus be preserved.

Congrès International d'Anthropologie et d'Archéologie préhistoriques.—This important body, which holds its meetings annually in one of the principal cities of Europe, will assemble in the course of the present year under the presidency of Sir John Lubbock, Bart., F.R.S. The Council expect that many of our foreign colleagues will attend the meeting and they can have little doubt that it will exert an enormous influence on the advancement of the interests of Anthropological science. When definite arrangements have been made the

Council will announce to the Fellows what part the Society will be able to take in the Congress.

The Rose Collection of Danish Stone Implements and Weapons.—This extremely valuable collection, the result of several years' labour, undertaken by Mr. Wilmot Rose, C.E., has been recently exhibited in the Society's Museum. The beauty, number, and rarity of the specimens form a considerable contribution towards Archaic Anthropology. The exhibition has been visited by most of the principal English collectors. The Society has been greatly indebted to Mr. Rose for his kindness in placing the objects at the Society's disposal, and the Council is of opinion that such a collection, obtained entirely from one locality, should greatly stimulate the ardour of investigators into this valuable branch of inquiry.

British Association.—The Council approach the subject of the continued negotiations with the British Association for the Advancement of Science, on this occasion, with the cordial expression of a hope that at the forthcoming meeting at Norwich, a definitive settlement is likely to take place. The fact that no department was appointed at Dundee in connection with Anthropology by the Sectional Committee, elicited on the part of the inhabitants of that town, and the visitors to the Association, an expression of opinion highly satisfactory to the students of Anthropological science. It is to be anticipated that the authorities of the Association will, on the approaching occasion, give Anthropology a place to which it is legitimately entitled, in Section E, where all students of the science of man can harmoniously extend its sphere of interest and usefulness. The Council are disposed to think that a marked change has been gradually coming over the estimation in which the science is held, and that emulation and not opposition will soon reign among its students.

The Council cannot but draw the attention of the Society to the fact that the successful termination of the visit to Dundee is due to the temperate, conciliatory, and consistent advocacy of our common interests displayed by representatives of the Society on this recent occasion. While emphatically recording the Council's thanks to those gentlemen, we cannot but continue to urge in the strongest manner the absolute and vital necessity of a larger attendance at the Association of the general body of Fellows. It is only by union upon broad and liberal principles, that triumph can ultimately be secured. Your Council have also to record their high appreciation of the very catholic reception accorded to Anthropology by the authorities, press, and general inhabitants of Dundee.

Anthropological Conference.—The success of the Conference held in September last at Dundee, warrants a hope on the part of your Council that this institution may, in other parts of Great Britain, receive a similarly cordial reception when it is again summoned to defend the growing vitality of anthropological science. It is only by a wisely directed exposition of the principles of the science that a general acquiescence in its importance can be obtained at the hands of the public. It is impossible to be too much before the intelligence of the nation in this respect, and hence it is to be desired that this

body shall receive every encouragement, not merely from the Council of the Anthropological Society of London, but from every student of anthropological science.

Conclusion.—In concluding this Report your Council consider that with care and energy, there is no reason to doubt of the final acceptance of anthropology in its most extended sense by the country at large. It must be remembered that everything depends upon individual exertion, that by a proper sub-division of the work success can alone be assured, and that the enormous area before us presents a congenial field of inquiry for all classes of Anthropologists.

R. S. CHARNOCK, *Chairman.*

Mr. CHARLES HARDING then moved, that the Report of the Council now read be adopted. It was a highly satisfactory Report, and full of explanatory details.

Mr. J. CUTHBERT briefly seconded the motion. He was glad to observe such an advance in all the Society's undertakings, and as a new Fellow, entertained great hopes from the statement just read, that much more would follow.

The CHAIRMAN then put the resolution to the meeting, and it was unanimously carried.

Mr. BRABROOK then read an obituary notice of the life of Dr. Boudin, late an Honorary Fellow of the Society, as follows:—

Dr. Boudin. By E. W. BRABROOK, Esq., F.S.A., F.R.S.L., F.A.S.L., etc.

In the list of distinguished men of science whom we hastened to enrol as Honorary Fellows of this Society on the 21st April, 1863, one of the foremost names was that of Dr. Jean-Christian-Marc-François Joseph Boudin, of Paris, whose death, on the 9th of May last, we have to deplore. Dr. Boudin had filled in 1862 the office of president of our sister society in Paris, which has been in advance of us in the expression (through the mouth of a friend and colleague of his of long standing, Dr. Perier) of their sense of the loss to our science which has been experienced by his death, and of their grateful recollection of his devotion to the interests of that young and vigorous society. He was one of the most able and successful workers in a department of anthropology, which is sometimes neglected and often undervalued,—but nevertheless is one of the highest importance—that of medical statistics. His labours in this branch of our science have been so various, that it will not be practicable to give more than a very cursory review of them in this place. It is a department of our studies which, to be successfully pursued, requires in its followers great industry and acuteness, as well as special opportunities for the collection and weighing of facts.

That these qualifications were possessed by Dr. Boudin in a very high degree will presently appear. He was born at Metz, in the department of the Moselle, on the 27th April, 1806, and was therefore just sixty-one years of age at the time of his death. At the age of eighteen he became a pupil in the Military Hospital of Metz; two years later he accompanied the expedition to Spain, and afterwards that to the

Morea, and took his doctor's degree in 1830. In 1835, he distinguished himself by his efforts to combat the scourge of cholera, which was then desolating Marseilles. About this time, he commenced literary work by the founding of the Marseilles *Medical Gazette*. The years 1838 to 1840 he spent in Algeria, as medical director of the army there engaged, and profited by his observations there to publish, on his return, a "Treatise on Intermittent Fevers." His experience of Algeria was unfavourable; he formed a decided opinion that French colonisation and acclimatisation there would be matters of great difficulty, and he did not hesitate to express it. Outspokenness of opinion, and some amount of (perhaps) undue ardour in polemic warfare, appear to have been leading elements in Dr. Boudin's character. M. Perier says of him: "He was the very type of a savant—courageous, rigid, inflexible."

His researches into this particular question led to his entering upon the wide field of investigation into general medical geography, which he made entirely his own. In 1842, he read, before the Royal Medical Society of Marseilles, a paper on which he afterwards founded his "Treatise on Medical Geography and Statistics, and on Endemic Diseases" (2 vols., Paris, 1857). This work comprises an inquiry into medical meteorology and geology, the statistical laws of population and of mortality, the geographical distribution of diseases, and the comparative pathology of the races of mankind, and is well known and esteemed as an anthropological manual. Our learned fellow, Dr. A. Mitchell, justly says of it that "nothing relating to the geographical distribution of disease seems to have escaped Dr. Boudin's researches." An example of the practical value which attends inquiries of this nature, may be found in the excellent paper which was read before this Society by Mr. Bendyshe about four years ago, when there was some prospect of British troops being sent to Copenhagen, as to the precautions that should have been taken to ensure their health. If an equally able hand would apply Dr. Boudin's principles to the expedition now in Abyssinia, the result would be of very great importance. This valuable work we are fortunate enough to possess in our library, and I trust some Fellow of the Society will be found who will furnish us with an abstract of its valuable contents.

One curious portion of Dr. Boudin's inquiries is that into the height and weight of men in different countries, and into the increase in height and other requisites for military service of the young men of France. His object was to dispel the impression which some time ago had obtained a certain currency, that the youth of France were degenerating in the several attributes of vigorous manhood. He shows that, during the thirty years between 1831 and 1860, the proportion of young men possessing the necessary height had increased about four per cent; while the total number of exemptions from military service, from all causes whatever, had steadily diminished. He develops a fact which is significant as an indication of race, that the proportion of exemptions is almost universally less in the northern and eastern departments, and greater in the southern and western. In connection with this subject, Dr. Perier relates an anecdote which illustrates, not only the zeal for investigation which distinguished our late Honorary Fellow, but also his real goodness of heart and unselfishness. Observing one day among

the attendants at the infirmary, an intelligent man of the rank of a sergeant, he took him into his employment as secretary, and set him to work to collect statistics of exemptions from service on the ground of splay-foot. The results, with valuable additions by Dr. Boudin himself, will be found published under the name of the humble author, who, I trust, has by this time made good use of the start in literary life thus given him.

To one form of illustration, which is of great value in statistical works, Dr. Boudin was particularly attached, that of coloured or shaded maps and diagrams; and some of those he published are exceedingly graphic. He collected the results of his observations in a physical and meteorological map of the world, exhibiting, as far as known, the distribution of temperature, wind, rain, and snow. He has left unfinished a work of this kind, involving great labour, which it is to be hoped some worthy successor will be found to pursue, viz., an ethnographical map of the world.

Among the numerous valuable contributions which he made to the publications of the Anthropological Society of Paris, that on the "Non-cosmopolitism of Human Races," in addition to the light which it threw on the general issue, established certain new facts of great practical importance in respect to the power of Europeans to endure tropical and arctic climates. On the important questions of the dangers of consanguineous unions, the necessity of "crossing" in families, and its effect in races, Boudin communicated, both to the Academy of Sciences and to the Anthropological Society of Paris, a valuable series of data. His views gave rise to a warm discussion, and were controverted by Dr. Dally and others in Paris, and by Dr. A. Mitchell before our own Society. It is not for me to say here which side had the greater weight of evidence in its favour. It is enough to say that the facts which Dr. Boudin collected are ample to show that, in a large proportion of cases, consanguineous unions are highly dangerous.

His inquiries embraced a great variety of subjects, such as the production and consumption of food, water, cretinism, tænia, the health and mortality of army horses, etc. As an army surgeon he made it his business to collect and publish information and instructions of a practical character on such questions as ambulances, recruiting, invaliding, barrack and hospital regulations, etc. For twenty years he was one of the editors, and a large contributor to the pages of the *Annales d'Hygiène* and the *Recueil de Mémoires de Médecine Militaire*.

I have left to the last a notice of certain contributions of his to the science of anthropology, which were in some degree out of the course of his professional studies. These are his papers on the questions of Anthropophagy—Human Sacrifices, Human Hybridity (in a monogenistic sense), the Worship of the Phallus and that of the Serpent. The two latter memoirs we possess in our library, and they contain a store of varied learning on both these curious subjects, which will well repay perusal. Dr. Boudin maintains, in opposition to those who look upon objects bearing a Phallic character as merely symbol-

ical, that they have everywhere received actual worship; that, like all other forms of worship, that of the Phallus was taught by oracles, and emanated from a real or supposed revelation external to mankind, and not from the impulses of mere sensuality. Serpent worship, which in some respects is allied to that of the phallus, he shows to have existed among a great number of the people of antiquity, and to be practised in the present day among widely differing communities.

Dr. Boudin's distinguished public services raised him to the rank of Chief Physician in the military medical service of France, and procured him decorations from his own Sovereign and from those of Austria and Italy. His friends complain that they were not sufficient to obtain him a seat in the French Academy of Medicine; but in the position his talents secured him, he might well afford to disregard professional jealousy. He leaves behind him, we are informed, a large collection of materials, bearing on the investigations to which his life was devoted, which cannot fail to be of great value. His friend, M. Perier, sums up his history as that of a life full of honour and of exemplary devotion to the interests of science and of his country; and the brief account I have been able to give of his labours and his life will, I am sure, induce you to concur in this verdict, and (now that the little asperities of discussion are ended) to acknowledge our late Honorary Fellow, Dr. Boudin, as a distinguished ornament of the science we study.

Mr. MACKENZIE then read the following obituary notice of the life and anthropological labours of Dr. Nott, of Mobile, Alabama, U.S.A., late an Honorary Fellow:—

The Life and Anthropological Labours of Dr. Nott of Mobile, Hon. F.A.S.L., by KENNETH R. H. MACKENZIE, Esq., F.S.A., F.A.S.L.

Although I have undertaken, on the present occasion, to write some account of the labours of Dr. Nott, our late Honorary Fellow, in the cause of anthropological science, I am aware that what I am able to offer must necessarily be of a very jejune and incomplete character, as, properly to illustrate both the extent of the work he performed and the additions he made to anthropological science, would be practically to write a history of transatlantic anthropology, from the death of Dr. Samuel George Morton to a very recent period. I am compelled, therefore, on the present occasion, to be very brief in what I have to say, and to reserve much which might both interest and inform the Fellows of the Society for some future time, when it will be possible to more accurately assess the quantity and quality of the services he rendered to the science.

J. C. Nott was a native of Columbia, South Carolina, and was born in the year 1804; his attention was early directed to medical science, and he took his degree at the age of twenty-three, in the year 1827, at Philadelphia, from which city he returned to Columbia, to practise his profession. He appears during this time to have diligently prepared himself, by wide and varied researches, for the prominent position he was ultimately to assume in the ranks of science, and to have early enlisted as a disciple of the school of Morton, who may be regarded

as the founder of anthropology in the United States. In conformity with the custom of his country, and as Morton had done before him, he visited Europe, for the first time, in the year 1835, and then carefully familiarised himself with the various collections then in existence at all illustrating the subject matter, alike of his profession and of his favourite contemplation, Man. There can be little doubt that the energy exhibited by Dr. Morton in the establishment of a craniological museum at Philadelphia, had its influence in confirming and directing the bent and aim of Dr. Nott's studies; and his subsequent labours, to which I shall have occasion hereafter to refer, entitle him to be considered the most eminent of that great anthropologist's disciples.

At the period of Dr. Nott's visit to Europe, the craniological collection formed by Morton was far from being what it now is, and those who sought to practically instruct themselves in the theories of cranioscopists and anthropologists, were necessarily obliged to seek such information in the collections of Europe, as drawings and measurements in those comparatively recent years were rarely to be implicitly relied upon. During this visit Dr. Nott laid, therefore, the foundation of his future labours. On his return to America, fully acquainted with all that Europe could then teach him, Dr. Nott was, from his residence in the Southern States, brought face to face with the negro race, and enabled by long familiarity to form accurate and just views regarding his place in the social scale. Of the views he ultimately formed and enunciated it will be my duty to say a few words presently. Dr. Nott after his European voyage, removed to the city of Mobile, in Alabama, where he continued to reside, with few intermissions, up to the time of his death, in the past summer. His life, like that of most professional and scientific men, appears to have been tranquil and studious, and occasional lectures and tentative experiments at authorship varied the monotony of his professional life—if the life of an active and enthusiastic physician can be regarded as admitting of monotony. As has well been observed by Dr. Henry S. Patterson, of Pennsylvania College,* the United States is a country "where, if literary advantages are otherwise deficient, the inducement and opportunities for anthropological research are particularly abundant." Nott was amply alive to this truth, and patiently accumulated facts of various kinds, without prematurely committing himself to theories which might in the end prove fallacious, and detract from the complementary value of what his researches might offer. Still, from the first, his sympathies led him to adopt the polygenistic school of anthropology, and to criticise very freely the accepted notions of unity then prevalent. So long ago as 1849 his publication, at Charlestown, of *Lectures on the Biblical and Physical History of Man*, and of *The Physical History of the Jewish Race*, involved him personally in a controversy, which had been raging between Morton and the defenders of unity since the year 1846, with the Rev. Dr. Bachmann, the ornithologist, who had scurrilously attacked Morton on many occasions, in various publications, such as *The Doctrine of the Unity of the Human Race examined on the Principles of Science*, and a running fight was maintained between these gentlemen

* Memoir of S. G. Morton, in *Types of Mankind*, by Nott & Gliddon, p. xxxii.

for some years. Dr. Bachmann was a rigid interpreter of historical anthropology as delivered in the early chapters of Genesis; considered the Mongol and American autochthones as sons of Japhet, and regarded the curse of Canaan as still operative upon the negro. Whatever the ultimate fate of the negro, there is subject for jubilation in the fact that after the unconditional liberation of the black race in the States, we are at least spared for the future by having this early instance of commination removed from the arena of argument.

Dr. Nott naturally was more and more confirmed by his assiduous labours under Dr. Morton, in the doctrine of polygeny, on which the latter wrote, in April 1857, only a fortnight before his death, in a letter to Gliddon, in the following memorable words: "The doctrine of the original diversity of mankind unfolds itself to me more and more with the distinctness of revelation." When Morton died, on the 15th May, 1851, he left the defence of this anthropological axiom to the adherents of his school, then mainly represented by Nott, Gliddon, Usher and Patterson.

To effectually vindicate the truth of the positions advanced by Morton, and at the same time, in a noble, magnificent and useful manner, to erect a monument to his memory, Dr. Nott, aided by Mr. George R. Gliddon, the eminent Egyptological lecturer and energetic anthropologist, undertook a considerable work. I had myself the honour and happiness of an intimate friendship with the latter gentleman, which terminated with his untimely and sudden decease at Vera Cruz, in 1859, and from him I gathered much of the literary history of the enterprise. While to Dr. Nott is due the title, and those portions of that work, published in 1854, known as *Types of Mankind*, especially dealing with the phenomena of race, of hybridity, and of the distribution of animals; yet to George Gliddon is to be ascribed the conception and the larger portion of the execution of that remarkable work. Familiar as I became from constant communication with the expressions and modes of thought of Mr. Gliddon, I can trace his hand throughout the pages of the book, and certainly no joint labour was ever more pleasantly and effectually performed. There are some who affect to see in *Types of Mankind* a political bearing, which, however, I frequently heard Gliddon emphatically disclaim. It was, really, precisely what it professed to be—a memorial of the great anthropologist of Philadelphia.

It is not my purpose to enter into a review of this important work—most anthropologists are familiar with it—and its publication marks an era in the history of anthropology. In the pages of *Types of Mankind*, the plurality of the human race is urged with a rare energy of purpose and distinctness of utterance, and the fearless tone adopted by Dr. Nott, in his previous lectures, pervades every line of his contributions to it. It is also an interesting book as an experiment on the taste of the public, eminently to the credit of the great body of readers. Dr. Bachmann attempted to renew the controversy after the issue of *Types*, in a pamphlet entitled *Notice of Types of Mankind, with an examination of the Charges contained in the Bio-*

graphy of Dr. Morton, but it had long since failed to interest the public what the opinions or position of the reverend gentleman might be, and anthropologists rather studied the conclusions of Morton, Nott and Gliddon, than troubled themselves with the opposition of others. We owe to Dr. Nott much for this work, most suggestive and catholic-spirited in its aims and liberal in its expressions. No person reading it can fail to desire to know much more of our science, and I may say for one that the interest I have long felt in anthropology was entirely caused by its perusal, and by my subsequent friendship with the amiable colleague of Dr. Nott. I purpose ere long to complete some sort of biographical memoir of George Gliddon, and have kindly been aided in this labour of friendship by Mr. Gliddon's widow.

The eminent position which Nott had attained in science, and which he retained during the remainder of his life, led to his being called in 1857 to the Chair of Anatomy in the University of Louisiana; but this function he only fulfilled for one winter. Indeed, at this time, Dr. Nott was preparing, in conjunction with his former colleague, Mr. Gliddon, for the publication of their subsequent anthropological work, *Indigenous Races of the Earth*, to which Professor Maury, Mr. Pulszky, Drs. Meigs, Leidy, and Agassiz lent their aid. This book may be regarded as a continuation of *Types of Mankind*. It was originally intended by Mr. Gliddon that a memoir of my own, "On the Primeval Religious Systems prevalent among the Indigenous Races of America," should have been incorporated in this volume, but the great bulk of the book precluded the execution of this design. I hope, at no distant date, to present this memoir, with additions and corrections, to the Society to which I have the honour to belong, and of which the subject of these notes was so distinguished an ornament. I consider my association with anthropological science, however slight, mainly due to the influence of Dr. Nott.

Dr. Nott speedily returned to Mobile, and there established the Medical College of Alabama, himself occupying the congenial chair of Surgery. The legislature of Alabama endowed the College with 50,000 dollars, and made it a branch of the State University; thus marking their appreciation of the labours of their eminent countryman. The first session was opened in November 1859.

Besides being an active contributor to many periodicals, Dr. Nott was the author of a series of lectures on surgery, and his most recent separate publication is entitled *Contributions to Bone and Nerve Surgery*. In this work he follows up the surgery of shattered bones, and attempts to lay down rules by which professional men may guide themselves in the treatment of this large class of injuries.

One of the latest contributions of our deceased colleague to anthropological science, is to be found in the *New Orleans Medical and Surgical Journal* for July, 1866, and one extract from it will show that to the last he was loyal to the principles his investigations had led him to adopt, and unflinching in the proclamation of them. The article treats on the Instincts of Races, and after entering on his subject, he continues in words which contain a ring of true courage and a vein of sly humour, thus:—

"The question then, as to the existence and *permanence* of races, types, species, or permanent varieties, call them what you please, is no longer an open one. Forms that have been permanent for several thousand years, must remain so at least during the life of a nation. It is true there is a school of naturalists among whom are numbered the great names of Lamarck, Geoffroy St. Hilaire, Darwin and others, which advocates the *development* theory, and contend not only that one type may be transformed into another, but that man himself is nothing more than a developed worm; but this school requires *millions of years* to carry out the changes by infinitesimal steps of progression. With such theories or refinements of science, our present investigation has no connection, as the Freedman's Bureau will not have vitality enough to see the negro experiment through many hundred generations, and to direct the imperfect plans of Providence."

With this declaration of his fixed belief in a true natural subordination of races Dr. Nott died, and the miserable train of catastrophes which has ensued is a sad practical commentary on the fact he had so well illustrated in his anthropological labours. These valuable researches are now closed; the most unflinching advocate of truths, however unpalatable in themselves, which anthropology has had in the United States, is now departed from amongst us, and while we may regret the comparatively early age at which our illustrious colleague has vanished from the world, we can but hope that America has yet in the midst of her, many men of science able and willing to work as manfully, and as modestly, as the Fellow whose loss we now deplore.

The SECRETARY then read the following—

Obituary Notice of Mr. Richard Haughton, F.A.S.L.

Mr. Richard Haughton was the eldest son of Dr. Haughton, a branch of the ancient family of Haughton, of Haughton Tower, in Lancashire, and was born the 27th March, 1782, in the County of Wicklow. Much of his early life was spent with a relation, who possessed landed property in the county of Wicklow, and having no children, expressed a wish to make him his heir, and in consequence requested his parents not to give him a profession. Nevertheless, gifted as he was with considerable taste for literature and the fine arts, there were few branches of study which his active mind did not embrace. Even surgery and medicine were followed up to a certain point, but painting and the study of languages were his favourite pursuits. For the former he evinced so much talent that some of the first artists of the day tried to induce him to follow it as a profession, feeling sure of his success.

On the death of his relative, Mr. Haughton, finding the estate had not been left to him, devoted himself to the study of the Oriental languages, and, with considerable difficulty, obtained permission to reside at Paris, where he remained for a period of four years, to enable him to profit by the lectures and teachings of the Oriental scholars there. Among these he formed several lasting friendships, more especially with the late Baron de Sacy, with whom he maintained

a correspondence for a very long time afterwards; also with M. La Grange, M. Chézy, and others. As early as the year 1826, Mr. Haughton had collected materials for the compilation of a Persian Grammar and Dictionary, but was compelled to abandon the project from a threatening of paralysis of the nerve of the left eye. He was appointed Professor of Oriental languages at Addiscombe, in 1820, where he was much beloved and respected. In the midst of his labours, in 1851, he was afflicted with loss of sight. The most celebrated oculists were consulted, and pronounced that the malady arose from over-work, and that the evil could only be mitigated by perfect rest. Mr. Haughton immediately sent in his resignation to the Court of Directors, but, from an over-sensitive regard to what he considered his duty, remained at his post until a suitable successor could be found. This delay was most unfortunate, as it precluded all hope of recovery. Broken health soon succeeded, and obliged him to pass the remaining sixteen years of his life in seclusion, surrounded by children and grandchildren, to whom his beautiful patience and resignation were a daily example; while his truly capacious mind was a rich storehouse of knowledge ever at their command. Mr. Haughton died at Ramsgate on the 5th April, 1867.

Mr. Haughton was Fellow of the Royal Asiatic Society of Great Britain and Ireland, as well as that of France; of the Anthropological Society; the Société Royale des Antiquaires du Nord, and other learned bodies. He was brother of the well-known Orientalist, Sir Graves Haughton.

Mr. J. McGRIGOR ALLAN proposed that the thanks of the society be given to Mr. E. W. Brabrook for his obituary notice of the life of Dr. Boudin, and to Mr. Kenneth R. H. Mackenzie for his notice of the life of Dr. Nott.

Mr. CHARLES HARDING seconded the motion; and it was carried unanimously.

MESSRS. BRABROOK and MACKENZIE severally acknowledged their obligations to the Society for the honour.

The CHAIRMAN then called upon the Treasurer, the Rev. Dunbar I. Heath, to deliver the Anniversary Address.

Anniversary Address delivered before the Anthropological Society of London, the 14th Jan., 1868. By the Rev. DUNBAR I. HEATH, M.A., Treasurer A.S.L.

GENTLEMEN,—The honourable task has devolved on me of delivering before you the Annual Address on this the fifth anniversary meeting of the Society. Your President, Consul Burton, is, as you are aware, unable to be present to-day, and it is at the request of the other officers of the Society, and with the sanction of the Council, that I now address you, an undertaking which, although I feel it to be honourable, is at the same time of no small difficulty.

It will be my duty to speak to you on the general state of the affairs of the Society, and I shall, in the first place, touch upon those points with which I, as your Treasurer, am specially concerned, viz., the finances of the Society.

It is now five years since the Anthropological Society came into existence. During that time the amount of money which it has expended in printing alone amounts to a sum of no less than £4,000. This sum, you must remember, however, has not been simply spent in printing works for distribution to the Fellows of the Society; but we are, in fact, the actual possessors of a stock of publications on anthropological science, which are being gradually sold to the public. Thus, some of our capital is locked up in these publications, and we could only realise this portion at present, if we wished to do so, at a sacrifice. Although this may be, to some extent, an injury to the Society financially, we have the satisfaction of knowing that these publications have materially assisted to promote the study of our science amongst the general public. The standard works we have published, such as Waitz and Blumenbach, cannot fail eventually to well repay the Society for the outlay upon them.

In the balance sheet of assets and liabilities, we are also unable to say what is our exact financial state, for the additional reason of the number of defaulters on our books. As your Treasurer, I feel it incumbent on me to state that I have advised the Council to take shortly some serious steps in order to reduce this list. A Publishing Society like our own, can only be conducted successfully when all unite loyally to discharge their duties to the Society. The first and foremost of those duties, I venture as your Treasurer to suggest, is that the annual subscription should be promptly paid, and I trust that the defaulters will see that they are impeding the progress of the Society by their delay. The recent financial panic has, no doubt, assisted to increase the defaulters' list, and the Council have not thought it advisable to press the Fellows of the Society for their subscriptions. The time, however, has now arrived when an effort should be made to collect all outstanding debts to the Society. Up to this time the expenditure for one year has been estimated on the income of the preceding year: in future it is proposed to print works for the money actually in hand.

I have dwelt on this point, because I consider, that a great part of the future success of the undertakings of the Society will depend on the state of its finances. In the early history of the Society it was not only allowable, but almost a necessity, that the expenditure should exceed the income. The time has now come, however, when it is thought that we have done enough to show the reality of our intentions as a Printing and Publishing Society, and that for the future we should endeavour to secure for the Society as solid a foundation financially as we have acquired scientifically.

On taking a review of the labours of the Society in the past, it cannot but be a source of gratification to the Fellows to know that at no time in its history, has greater interest been shown in their proceedings than at the present. On previous anniversary meetings we have had to defend ourselves from the attacks which were made upon us from all quarters; now such attacks are rarely heard. Those students of man who wish to combine all the partial studies of man under the one name of anthropology, have for four years had to fight for the

very existence of this name; now we no longer hear the cry "Anthropology is not a science!" The question of to-day is—"What does anthropology teach?" This is the latest and most gratifying sign of our progress. The name of anthropology has been received and adopted by the public at large to signify a science, or series of sciences, not only of interest, but of the most profound importance, to mankind. A perusal of the periodical literature of the day at once reveals to us the fact that the eyes, not only of the scientific world, but of thinking people in general, are simultaneously turned to the investigations of the anthropologist. The attention which was paid to, and the interest felt in, all questions of anthropological science at Dundee, by a people so peculiarly tenacious of early imbibed principles and associations as the Scotch, cannot but be considered as a most gratifying sign of the times. It is also satisfactory to know that the people of Great Britain, whether English, Scotch or Irish, are all feeling something more than a transitional interest in the science of man. They are now becoming alive to the fact that anthropological science is a thing which concerns each man and woman within these realms; that it is, in fact, the anthropologist, by whatever name he now goes, who must be consulted for the future help and guidance in the government of alien races.

Our public and political writers are awaking also to the fact that there are such distinctions as those which have long been pointed out by anthropologists. It is true that attempts are yet frequently made to deny that problems like the Irish question, for instance, are matters of race, but every fact adduced goes to show that such they are. Politicians continue sometimes to act like the ostrich, and by hiding from themselves objectionable facts, ignore their existence; but they will not be able to do this much longer. The views enunciated on this subject by our founder, Dr. James Hunt, and by that distinguished English anthropologist, Dr. John Beddoe, are destined ere long to meet with general, if not universal, acceptance. "We English having attempted to manage and govern a people whose nature and feelings we could not understand, the results have been deplorable:" such was the language used by Dr. Beddoe at the opening of the Manchester Anthropological Society in November, 1866.* Do we understand the Irish any better now? The treasonable conspiracy now known under the name of Fenianism, is little more than the abnormal or diseased expression of long-endured race antagonisms and jealousy. Let it not, however, be supposed that this question of Ireland is to be solved by the anthropologist in his study, any more than by the statesman in his closet. On the contrary, we have yet to learn, not only what are the relative numbers of the different races inhabiting Ireland, but also to acquaint ourselves with all other facts in connection with these races, before we can be in a position to legislate successfully. The same observations hold good in reference to our relations with the indigenous races with whom we come in contact in our conquests or colonisation. The future government of any people can

* "Anthropological Review," vol v, p. 20.

only be successfully carried on when we know the elements with which we have to deal. The anthropologist no more than the chemist, can predict the effect of the mixture of unknown quantities of different elements. Before a safe step can be made in a right direction towards establishing a lasting and secure basis for the present government of Ireland, we must ascertain what are the relative proportions of which the population is composed.

If it be true that our statesmen do not understand the Irish people, how is it possible that they can hope to govern them with mutual satisfaction? The time, however, is not far distant when it will be both advisable and necessary for our statesmen to know something more than they know now with regard to the races of Ireland and their several special aspirations. It may seem strange to hear it hinted that an Anthropological Commission should, in the first place, be appointed to collect facts with regard to the Irish races! But the races in Ireland are no exceptions to races elsewhere. If modern history have taught us one lesson more plainly than any other, it is that we must first understand a race or people before we can govern it—and why should there be any exception to this law?

If we turn to the continent, we find that the same law prevails. The best legislator or politician is he who best understands the elements he governs; or, in other words, the best practical anthropologist.

It is desirable to take, at the present juncture, a more catholic view of the present tendency of the age, of which Fenianism is but a passing symptom,—that tendency of self-assertion evinced by all races and nationalities. What is now occurring among the Celtic and other races of Ireland, happened years ago in Austria and Russia under similar political circumstances, when the dominant Teutonic race or government tried to rule the autochthonous populations by force, without previously attempting to understand them. Certain concessions have recently been offered to the national prejudices of Poland, Hungary, Bohemia, and others among conquered and subdued peoples, in hopes of better results; but the success of this change of policy remains to be seen.

When we consider such subjects, there is evidently a great field both of labour and usefulness, as I have said, open to the Society. We can as yet only see dimly the real influence which the deductions of the anthropologist will, at a future day, have in the government of the world. Astronomy and geology have already yielded practical results, but the lesson to be learnt from comparative anthropology at least equals either of these in usefulness. The science of anthropology is, however, far more complicated than either astronomy or geology, and opposes so many more prejudices and passions in its study, that the results attained can only gradually obtain general acceptance. As Dr. David Page has recently well remarked, our own Society is but a thing of yesterday. We are, no doubt, still in the infantile stage of our existence. Many of our teachings are as yet only general, and they lack the power of being rigidly demonstrated. But even allowing all the imperfections of our science, we yet feel that we hold the keys to

some of those questions which must remain for ever the most interesting and important.

We must remember that both astronomical and geological science are now receiving very great support from the public funds. We rejoice that such should be the case, for it is the normal progress of all sciences to begin with the inorganic and gradually rise to the organic. Botany and zoology are now receiving the attention of the state. State commissioners are appointed to investigate the laws regulating the history and development of the fishes of the sea. Soon, no doubt, it will extend its aid to investigations into the history and laws of growth with reference to the propagation of the mammalia. At present this question is left to an independent body—the Acclimatisation Society,—but we have no doubt the state will see that this duty essentially belongs to itself. And when this is accomplished, the state may also see that the Science of Man should have at least the same support as is accorded to geology. Associated as this country is with nearly every great division of mankind, it becomes the paramount duty of the state to encourage our science. If the government support a school of mines, why should it not also support a school for the scientific study of mankind?

This question the present generation may see put to the Legislature by eminent scientific men, now, we hope, on the eve of taking a place in Parliament. We have only to go on quietly and zealously with the work before us, and the day will come when we shall find that, although our labours in the cause of truth have been simply and solely for her own sake, yet our deductions will be accepted as the basis of all truly scientific legislation.

The attention of men of science has, during the past year, been much occupied with the very important question of the teaching of Science in our schools and colleges. Having myself gone through the University of Cambridge, I may be permitted to add my testimony to the value of the teaching of physical science as a branch of both elementary and advanced study. There are in the universities still many who would teach science only metaphysically and theologically. Some seem instinctively to dread positive science in any form. With others, on the contrary, there is an active desire to free themselves from the metaphysical stage of science. As a sign of this, I may instance the formation of a Society for the study of Anthropology amongst the undergraduates of the University of Oxford, so remarkable for its theological and mediæval proclivities. The students of our other universities will, no doubt, follow the example thus set them. Such societies deserve, I think, our warmest support and encouragement. Under the present aspect of public affairs, we cannot expect the State to do more than partially assist labourers in the separated departments of anthropology. We must rely on our own independent exertions. If the combination of the departmental sciences we advocate, should become generally accepted amongst the independent thinkers in the rising generation of university men, it will be the means of materially assisting our progress. Such men will come to us with all the vigour of youth, and, with the weapons of

logic, will act as the champions of truth and as lights for the diffusion of knowledge. Let those amongst us who may be inclined to take a desponding view of the difficulties with which our path has been, and still is, beset, take but a view of the state of the Science of Man in this country five years ago, and its condition now, and the result cannot but have the effect of inspiring them with satisfaction for the past, and with both zeal and hope for the future.

And here let me say that the limits fixed for the proper working of our own Society have not yet been nearly reached. After a careful consideration of the plans proposed for working the Society, it was ascertained that they could not be carried out in their totality unless our list of Fellows should number two thousand names; as yet it has not reached half that number. While some, therefore, are working at the scientific investigation of the different branches of our science, let others exert themselves to increase our numerical strength. There are very many really zealous and earnest Fellows of this Society whose time, talents, and, may be, money, are readily and freely given to promote the noble cause for which the Society was founded. Let others now follow their example.

We, at least, must not be open to the reproach of lukewarmness. Let us show that it is no phantom of the imagination which we are seeking, and that we are not impelled onward by fanatic zeal; but, at the same time, it behoves us to be, both in public and private, sincere and earnest in what we have undertaken, and to show that we do not leave to the upholders of dogmatic creeds the credit of being alone zealous in their daily life and duties. Science cannot be advanced by diletante investigations, nor by cold and timorous teachers.

We must be emphatic, truthful, and fearless; and we need not in that case anticipate anything but the ultimate fruition of our hopes—perhaps at a less remote period than it may seem to us now, when still surrounded by dangers and obstacles, which should rather stimulate us to farther exertion and greater zeal.

I will now proceed to call your attention, gentlemen, to a point of the highest importance in the development of our science. "Order," to employ the words of the poet, "gives all things view;" and, in anthropology, which embraces such a multiplicity of detail, and requires nothing so much for its progressive character as classification, order is beyond everything of most imperative need. Everything must be to hand—every minute fact, which may, at any moment, prove of vital importance to the whole structure of the science, must be available, as it may, from circumstances, be called to assume a prominent bearing upon new facts. We cannot tell what effect some seemingly inconsiderable circumstance may exercise, what ingenious framework of hypothesis may not be shattered to fragments, and what total reconstruction may be found needful. To encounter new facts with a cheering hope of their leading up to a new scheme of induction, we must be able at the instant to correlate them with all other known facts at our command. The right appreciation of the physical and social existence of man, demands the utmost vigilance and promptitude in applying the novel results of our researches, and a rigid application

of analytical criticism must in all cases precede our new and unexpected synthesis. We have not alone to record, we must be ready to apply the recorded results, careless whither they may conduct us, and with a stern disregard for preconceived ideas—no matter how venerable for antiquity, or hallowed by authority and prescript. Especially are such efforts required in such a single-hearted spirit, when we enter upon the broad, and, as yet, somewhat indistinct field, of what has been somewhat loosely denominated the pre-historic era. Here every item assumes, for most cogent reasons, proportions as to importance, the most gigantic for good or for evil to society at large. These traces raise a question which sooner or later must be answered. What is the limit of history? if by history we mean our knowledge of the period and circumstances of man's existence on the globe. Have we indeed any right to say to the wave of evidence, thus far and no farther, in history, as in other branches of human inquiry?

Of late years, the word "document" has received an extension of meaning for which there is much reason for satisfaction. A rock, a bone, a cranium, now, in scientific conversation, is as much a document as a written parchment or a printed statement. But some have spoken of the "documentary evidence" of pre-historic times. It may be objected that the use of the term archaic as a designation of any part of anthropology, anterior to the division of historical anthropology, implies some idea of a chronology more or less definite, and that the term "pre-historic" renders the same idea, but this is hardly the case. When we speak of pre-historic times, we are necessarily placing ourselves in a dilemma. How can that be pre-historic, of which we have evidence? It is only to circumstances utterly unknown to us in any sense of evidence at all, that we can apply the term "pre-historic"; whereas, when we employ the word "archaic", we cannot but associate it with the rudest efforts of man's civilisation—the designation historic implying a period or a set of circumstances to some degree expressive of a culture more or less polished—surroundings in which the subjective asserts its intellectual rank, and by which thought and its attendant development receives a definite representation. In this way we can justify the application of both terms without offence to the exact literality of either. At all events, the term "pre-historic archaeology" is a manifest tautology, and it is most likely that our three or four scientific brethren who at present make some use of the expression, will see that the designation "archaic anthropology" practically comprehends what they desire to convey, and avoids any confusion for the future. The term "palæo-ethnological" is open to the same difficulties, from almost the same reason, as we have at present nothing upon which to found racial distinctions, *per se*, among these very remote traces of man's existence. Is not this a contradiction in terms? Wherever we have documents, have we not history? If so, we must abandon the term pre-historic, or extend the denomination history, and apply it with confidence to a larger area of time. The present age, whether as regards India, China, Egypt, the Greeks, the Scandinavians, and others, is unquestionably in advance of the knowledge possessed at the beginning of the century, without drawing in any

way upon the resources furnished by drifts, explorations, lake-dwellings, kitchen-middens, barrows, tumuli or cave explorations. Yet, though what has been exclusively called *History* is dumb, the *facts* will speak on appeal, and a vast and yet partially unexplored field is the reward of those, who, in view of possible modifications of our knowledge, suspended their judgment. These facts even introduce us to a sort of chronology, and that brings us to the necessity of a stern scientific classification of man and his surroundings.

Even the wildest dreams of the most daring theorists cannot at present compass the origins of mankind, and it is a duty of the most urgent necessity to proclaim such a truth to all who desire to know rather than to believe, to understand rather than to submit in unhesitating acquiescence. The law of England having justly and wisely limited the memory of man to a definite period, that of the age of Richard the First, we, as students, not only of man, but of Nature, may, without shame, confess our inability to chronometrically limit the period of his being, and claim an exemption from the arbitrary imposition of a short fixed era for the duration and development of man's existence. By this means alone can we arrive at the threshold of the important inquiry into the earliest history revealed to us by recent discoveries. Some may think the time to be accepted as being of a most appalling character; but in the end it is our true guard against future error, and the loyal acceptance of the stupendous truths disclosed to us, is a moral necessity.

Any longer to palter with these facts is to place ourselves under the supremacy of the quite baseless traditions of the former barbarous inhabitants of Syria. As Anthropologists, especially, this duty of emancipation becomes pre-eminent; and while we frankly admit a period for man's existence to which we can assign nothing but that of the post-tertiary formations in geology, we consolidate and verify our position as men of science. I am here on the verge, therefore, of anthropological classification. Prehistoric times do not exist in reality; the idea conveyed is too vague, and the terminology does not fit our position, and when we survey the great branch of our science which has been called Archaic Anthropology, we find an excuse and a justification in the nature of the inquiry before us. There is much to satisfy the theorist, more to content the logician, most to impel the honest lover of truth for truth's sake, in the sincere adoption of, as it were, a boundless past for the investigation of man's earliest social and physical development. What the lake-dwellings give to us is far from unhistorical; the facts already ascertained point to a civilisation, however remote, analogous to that presented in later days, and the contemplation of them leads to deductions as to the future, equally weighty, equally breathing a spirit of progress for mankind in its infinite varieties and multiple forms. We are enabled to look this dead civilisation in the face with a firm confidence in the future of mankind; though empires have risen and fallen—though vast systems of society have taken root and spread, and then become engulfed in the reaction of barbarism, Man remains a cardinal fact in evidence of his invariable tendency to progress and to improvement. No tradition can here serve us, no

dogma confine us. We perceive the same irresistible impulses working in that clear past, that surround us on every hand now. Rudimentary as the science of that long past period may appear to us, it was the culmination of man's efforts then—the evidence of his strivings after a more orderly condition.

The farther we penetrate the earth's crust, the more cumulative is the evidence of the immense antiquity of the races of mankind, and the less do we feel disposed to adhere to the standards of tradition. Archaic Anthropology, the latest born of the great departments of our science, is destined probably to work the most beneficent change in our views of Man's being on this planet. Practically it must enlarge the minds of those to whom it is a source of interest and wonder, and tend to remove the acerbities forced upon the intellectual state of modern thought, by time-honoured assumption and venerable ignorance. By so doing will it not confer a great practical good upon society in every one of its ramifications?

The domain of Historical Anthropology, specifically so called, next claims our attention. Throughout the whole of man's career, the formation of language, the accretion of traditionary creeds, and the gradual development of systems of mythology take place, and it is of the highest importance that an adequate collection of facts of this class should co-exist with the investigation of Archaic Anthropology. There is a natural sequence in the arrangement assigning the second place in our science to Historical Anthropology: just as the former displays Man in the earliest times yet known, building up a physical economy, so this department illustrates the corresponding intellectual out-births of man's earliest views of the universe around him, and his relation to it. It forms a record of his earliest knowledge and beliefs concerning his history as a thinking being, and presents a solid substratum upon which to build Descriptive Anthropology, its natural issue. Notwithstanding the splendid results popularised to us by Max Müller in this department, the work still remaining is overwhelming. It is not only necessary to accumulate the evidence, but the subsequent process of correlation has to be entered on, if we are at any time to look forward to the vivid restoration of these remote ages. I can therefore only recommend, with great emphasis, the necessity for a comprehensive investigation into this series of evidence; from it, and it alone, can we hope for a reconstruction of early beliefs, and an intelligible idea of the interior life of early times. Intimately associated with the various forms of creed is the subject of superstition, magic, star and tree-worship, and charms, and a wide section of human thought is thus laid open to us. The origin of poetry, music, painting, and the finer arts of life, together with the literary development of early ages, appertains also to this division of our science. The birth of hieroglyphic and alphabetic writing is likewise to be placed here. The agglomeration of laws and the remote foundation of forms of government next succeed, and thus link Historical Anthropology with the science of Descriptive Anthropology, which properly forms the next stage of inquiry. Nothing displays the necessity for a formal study of mankind and its peculiarities, so much as this last.

Descriptive Anthropology is at no loss for materials ; every continent, island, and rock, abounds in races of men more or less interesting to the student of anthropological science. Into this sphere enter manners and customs, observances, manufactures, domestic habits, and the gradual introduction of peculiarities in dress and new forms of aliment. With the rise of the arts, ensues the necessity of commerce and the intermixture of alien races ; and here, in turn, Descriptive Anthropology gives place to the phenomena of Comparative Anthropology.

The consideration of hybridity (in a monogenistic sense), of the intermixture of races and their effects upon race character, insensibly conducts to that of man's animal nature as displayed on the globe at the present day, preparing the way for the craniologist, the osteologist, the anatomist, and the physiologist, and pointing to an ultimate practical application of all previously ascertained physical and social truths, in which the efforts of scientific men culminate and are completed. Here the proportions of anthropological science assume a magnitude and a value of inestimable service to the statesman and the ruler in whatsoever capacity his function of rule may be exercised. The family and the nation alike profit by the studies of the comparative anthropologist, and the mysterious link between mind and matter—in other words, between structure and function—receives illustration and interpretation at his hands. Thus and thus only, can Anthropology, the noblest of the sciences, receive the general approbation of mankind. It is by displaying the practical influence of our deductions that we can avert national calamities, explain oriental and occidental civilisations, and neutralise the effects of race-antagonism with its train of errors and mistakes. Here we become the companions of the philanthropist, the councillors of the statesman, the guides of the physician, and the interpreters of man's interior nature. To rightly merit this proud pre-eminence, all our efforts are needed, all our party feelings must be buried, all our favourite theories subjected to the touchstone of consistency, induction, and scientific criticism. It is not enough to proclaim generalities, but we must also descend into particulars. It will not suffice to raise a stately framework, the lacunæ must be supplied, the differences accommodated, and the inconsistencies—apparent rather than real—contrasted, and finally consigned to their true station. By a skilful and cordial co-operation, in such manner, can we ultimately hope for a universal recognition of the necessity of anthropological science throughout the civilised world.

There is one personal duty which I have to perform with mingled feelings of pride and sorrow. We have lost from the ranks of science four eminent men who in various ways and countries have striven for anthropology : you have heard memorial statements made this day respecting three of them, and at a later period we may anticipate to hear more of the important labours of Sir William Lawrence.

Finally, we have to rejoice that one great fact has happened. Two years ago, our President made an appeal to you and to the government to assist in rescuing our colleague, Consul Cameron, from the clutches of the Christian barbarian who rules over the races of

Abyssinia. You, no doubt, remember that a Fellow of our Society, Dr. Jules Blanc, went to try to procure the release of our colleague, and himself became a prisoner. We have at last to rejoice that a vigorous attempt is being made by the government to save our two Fellows and their companions from the doom which awaited them.

After thus congratulating the Society, allow me, in concluding this necessarily brief and fragmentary address, to express a hope that each Fellow of this Society will address himself seriously to the presentation of facts in one or other of these sections of our science, and that it should be considered most important to contribute in ever so small a degree to the stores of our general knowledge. It would be idle to attempt to conceal from ourselves the fact that the name of anthropology has met, and has yet to encounter, the bitter hostility of very large and influential classes of society. To avert our eyes from this fact would be foolish; to stem the tide of opposition, calumny, and ridicule, we require only determination and perseverance, and to know our own minds. Our science depends, for its triumph in its character of a combination of other practical sciences, upon the efforts of individuals, and we must be prepared to encounter opposition while we are compelled to the task of clearing away the accretion of rubbish and misrepresentation which ages have unfortunately accumulated. But we must not fail in loyalty to ourselves, and we are sure of success. With steadfast confidence in the good faith of our researches, we may show an undaunted front to our opponents:—

“Stand we calm and resolute,
Like a forest close and mute,
With folded arms, and looks which are
Weapons of an unvanquished war.”

Shelley, “Masque of Anarchy.”

This, in conclusion, I am bound to say; during our short existence much has been done to show how vast is the field before us; much has been accomplished towards the establishment of method and order in our ranks, and to those who have worked early and late for the realisation of a portion of our science, our thanks are due. Let us not, gentlemen, be ungrateful to the eminent men abroad and at home who have so enlarged the sphere of our knowledge, but by a subdivision of labour, emulate their example.

For myself, I thank you for the attention with which you have honoured me. I shall ever seek to act upon the recommendations I have ventured to make, so that my preaching may be illustrated by my practice.

A unanimous vote of thanks was given to the Treasurer for his address.

The TREASURER briefly returned thanks.

Mr. A. C. BREBNER moved that the thanks of the Society be given to the retiring members of the Council, Colonel Lane Fox and Mr. Hotze, for their services during the past year.

Mr. BRABROOK having seconded the resolution, it was unanimously carried.

Mr. MACKENZIE proposed that a vote of thanks be given to the President and Vice-Presidents for their services during the year 1867, which was seconded by Mr. GEO. BRYANT, and carried unanimously.

A vote of thanks was proposed and seconded to the Director and Treasurer for their services during the past year, and carried unanimously.

The TREASURER returned thanks.

Mr. SNELL proposed a vote of thanks to the Auditors, it was seconded by Mr. J. W. CONRAD COX, and carried unanimously.

Messrs. BROOKES and HARDING returned thanks.

The SCRUTINEERS then announced the result of the ballot to be as follows :—

Officers and Council for the year 1868. *President*—Dr. James Hunt. *Vice Presidents*—Dr. Berthold Seemann; Dr. R. S. Charnock; John Beddoe, Esq., M.D.; J. Barnard Davis, Esq., M.D.; H. G. Atkinson, Esq.; Sir G. Duncan Gibb, Bart. *Director*—E. W. Brabrook, Esq. *Treasurer*—Rev. Dunbar I. Heath. *Council*—H. Beigel, Esq., M.D.; William Bollaert, Esq.; Henry Brookes, Esq.; W. C. Dendy, Esq., F.R.C.S.; S. E. Collingwood, Esq.; J. W. Conrad Cox, Esq.; J. Langdon H. Down, Esq., M.D.; George Harris, Esq.; J. Meyer Harris, Esq.; Henry Wm. Jackson, Esq.; Richard King, Esq., M.D.; Viscount Milton; Major S. R. I. Owen; Captain Bedford Pim, R.N.; C. Robt. des Ruffières, Esq.; Wm. Travers, Esq., M.B.; W. S. W. Vaux, Esq.; E. Villin, Esq.; C. S. Wake, Esq.; C. Walford, Esq.

Mr. H. G. ATKINSON proposed and Mr. SNELL seconded a vote of thanks to the Scrutineers, Dr. Hyde Clarke and Sir G. Duncan Gibb, Bart., for their services.

The proceedings then terminated.

FEBRUARY 4TH, 1868.

DR. JAMES HUNT, THE PRESIDENT, IN THE CHAIR.

The minutes of the previous meeting were read and confirmed.

The Fellows elected were announced as follows :—James Anderson Rose, Esq., C.E., of 11, Salisbury Street, Strand; Dr. Donovan, of 111, Strand, W.C.

The presents received since the last meeting were :—

FOR THE LIBRARY.

From the AUTHOR—*Civilisation considered as a Science*, by George Harris, F.S.A., F.A.S.L., P.M.A.S.

From the ROYAL NORTHERN UNIVERSITY OF CHRISTIANIA—*Beretning om Sundhetstilstanden og Medicinalforholdene i Norge*, C. No. 4, i Aaret 1864. Tabellen over de Spedalske i Norge i Aaret 1865. Generalberetning fra Gansfad Sandssyge asyl for Aaret 1866.

From CHARLES HARDING, Esq., F.A.S.L., F.S.S. *Colquhoun's Wealth, Power, and Resources of the British Empire*.

- From the AUTHOR—Flint Implements found at St. Mary Bourne, by Joseph Stevens, M.R.C.P.
- From the SOCIETY—Transactions of the Geological Society of Glasgow.
- From the EDITOR—Medical Press and Circular, Vol. v, Nos. 3 and 4.
- From the WAR DEPARTMENT OF THE UNITED STATES OF AMERICA, SURGEON GENERAL'S OFFICE. Report on Amputations of the Hip-Joint.
- From the EDITOR—The Farmer's Journal, Dec. 1867.
- From the SOCIETY—Proceedings of the Philosophical Society of Glasgow, No. iii.
- From the SOCIETY—Proceedings of the Royal Society, Vol. xvi. No. 97.
- From the SOCIETY—Bulletins de la Société d'Anthropologie de Paris, Vol. 2, 4 fasc.
- From the SOCIETY—Transactions of the Ethnological Society, Vol. vi, New Series.
- From the ACADEMY—Transactions of the Imperial Academy of Sciences of Vienna, Vols. 55, 56, 1867, I, II, Almanack, 1867.
- From Dr. CARL VON SCHERZER—Reise der Oesterreichische Fregatte Novara um die Erde.
- From the AUTHOR—G. Nicolucci, Sull' Anthropologica della Grecia.
- From the AUTHOR—Italian version of Dr. Barnard Davis on a Skull.
- From the AUTHOR—Observations on the Phenomena of Life and Mind, by R. Dunn, M.R.C.S.
- From S. E. COLLINGWOOD, Esq. F.A.S.L.—On the Defective Morality of the New Testament, by Francis W. Newman.
- From A. C. BREBNER, Esq., F.A.S.L.—Colonel Sykes' Traits of Indian Character.

FOR THE MUSEUM.

- From Dr. KOPERNICKI—Drawings and Measurements of Skulls.
- From Prof. BOGDANOFF, PRESIDENT OF THE ANTHROPOLOGICAL SOCIETY OF MOSCOW, Honorary Fellow A.S.L.—Four Casts of Skulls from Moscow Tumuli. Photographic Album of Anthropology. Ethnographical Exposition of Moscow.

On the motion of the PRESIDENT, the thanks of the Society were given to Professor Bogdanoff, of Moscow, for this contribution of so extensive a series of photographs of natives of Russia, and the Director was requested to read the letter accompanying the present.

Dear Sir and Colleague,—In a letter which I had the honour to address you from Paris, in thanking you for the honour which the Anthropological Society of London had done me, I announced to you the dispatch of some anthropological objects for the Society. It is only now that I am enabled to realise a portion of my promise, and I have just now sent off a case to you with those objects which I beg you to present to your honourable Society. This case contains:—

1. A photographic album of the natives of Greater Russia.
2. An album of photographs from the Ethnographical Exposition of Moscow, 1867.

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MAN'S ORIGIN AND DESTINY,

SKETCHED FROM THE PLATFORM OF THE SCIENCES,

IN A COURSE OF LECTURES DELIVERED BEFORE THE LOWELL
INSTITUTE, IN BOSTON, IN THE WINTER OF 1865-6.

BY

J. P. LESLEY,

MEMBER OF THE NATIONAL ACADEMY OF THE UNITED STATES, SECRETARY
OF THE AMERICAN PHILOSOPHICAL SOCIETY.

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- LECTURE 1. On the Classification of the Sciences.
2. On the Genius of the Physical Sciences, ancient and modern.
3. The Geological Antiquity of Man.
4. On the Dignity of Mankind.
5. On the Unity of Mankind.
6. On the Early Social Life of Man.
7. On Language as a Test of Race.
8. The Origin of Architecture.
9. The Growth of the Alphabet.
10. The Four Types of Religious Worship.
11. On Arkite Symbolism.
Appendix.

THE Lectures contained in this Volume were written in the summer of 1865, at a distance from the author's notes and library. This will account for the paucity of special references, observable throughout the greater part of the book.

When delivered in the Lecture-Room of the Lowell Institute, the following winter, they were illustrated by numerous wall pictures, tables of statistics, maps and diagrams of various kinds, only a few of which are given as woodcuts in the text.

It is proper to add that, owing to the very judicious restriction of time to one hour by the rules of the Institute, not much more than the half of each lecture was read, except in the case of the last two, which occupied four evenings; the course being courteously extended by the honourable trustee to thirteen for that purpose. The twelfth lecture was, therefore, never written out, and is committed for the present to the imagination of the reader, with the suggestion, that it would better justify one portion of the title chosen for the book than anything actually to be found between its covers.

Circumstances made it impossible to print the Lectures at the time they were delivered. Two years, in fact, have passed. New and important discoveries in archaeology have intervened. A good many paragraphs have been inserted, therefore, in the text, and numerous foot-notes added. The simplicity of the original arrangement has been lost. The separate subjects of the different lectures have become, to a certain extent, confused; and portions of the book take on the aspect of detailed discussion, suitable only to a scientific memoir, while other portions retain their original character of bird's-eye view.

The author never contemplated anything beyond a general sketch of the present bearings of science upon the vexed question of the origin and earliest history of man. But the question has many subdivisions. He intended the several lectures to be separate sketches of these subdivisions of the field of discussion, mere introductions to their proper study. His views are stated, therefore, in round terms. Nothing is closely reasoned out. Much is left to the logical instinct, and more to the literary education of the reader. Reference is everywhere made to sources of information within easy reach of all. Even the style of an essay has been avoided. The book is merely a series of familiar conversations upon the current topics of interest in the scientific world.

If its perusal start a single youthful mind upon the track of an original investigation—as the perusal of Harcourt on the Deluge, twenty years ago, opened before the author a new series of combinations of the facts of history and science—or if, without any deeper study of the facts alleged upon its pages, its general views inspire a single reader with more reverence for science, less fear of fresh opinions, a more intelligent curiosity about forgotten things, which still are at their old work in the modern world, and with a surer faith in the growth of human happiness, the author will be more than satisfied.

But even the mere retrospect of the labours of men of science upon the theme of this book has been so great a pleasure to him that he cannot repress the feeling that others must enjoy it likewise.

LONDON:

N. TRÜBNER & CO., 60, PATERNOSTER ROW.

1868.

3. Four casts of crania from the tumuli of Moscow, which I have already described in a work formerly presented to the London Society.

I should add that these casts were taken in my absence, and the selection of specimens was not sufficient, as there exist some abnormal forms among the casts. When I return to Moscow I shall have some fresh casts taken from those crania which appear to me the most typical, and I shall have the honour to present them to the London Society. The Society of Moscow, of which I have the honour to be President, will be delighted to maintain continuous relations with the London Society, and to be useful to it by concurrence in the common pursuit.

If you will have the goodness to acquaint me with the arrival of the case, pray address the letter to Giessen to the care of M. Leuckart, who will forward it to me. Accept the assurance, sir, of my most distinguished sentiments.

Giessen, 10 January.

ANATOLE BOGDANOW, Hon.F.A.S.L.

The DIRECTOR then said—I have been instructed by the Council to communicate to the Society the particulars of certain arrangements which the new Council hastened to make at its very first meeting. They desired to secure the following objects:—1st. The increasing the general efficiency of the Society's working, and the scientific value of its labours. 2nd. The inducing individual members to co-operate actively with the Council in obtaining this object. 3rd. The giving individual members a more intimate acquaintance with the practical business details of the Society's working. 4th. The organising systematic measures for obtaining a constant supply of valuable scientific papers, and for getting the Society well represented at the meetings of the British Association and the Congrès International d'Anthropologie et Archéologie Préhistoriques. These objects, it appeared to the Council, would be best obtained by creating a system of Committees (each embracing one of the important departments into which the business of the Society divides itself) on which not only members of the Council, but others from the general body of the Society, should be invited to serve. The Council, therefore, contented itself with nominating the Chairman, Vice-Chairman and Secretary of each such Committee, leaving it to volunteers from among the members generally to come forward and supply the consultative body.

The Committees so formed are ten in number, distinguished by the letters A, B, C, D, E, F, G, H, I, K. Committee A is of course devoted to that which must necessarily have the foremost consideration in all matters relating to practical business efficiency, viz., Finance. Committee B, as before, will regulate our Publications. Committee C has a new and interesting function,—that of suggesting subjects on which papers should be invited from those most qualified to give them in each case. This committee will from time to time review the political questions of the day, and the various matters of interest that possess the public mind, and will consider whether our science is not capable of throwing a practical light upon them. Committee D will be entrusted with the organisations preparatory to the

meeting of the British Association ; and if their work be well done, as I have no doubt it will be, I anticipate as successful a campaign at Norwich as that which, under so many disadvantages, our President achieved for us last year at Dundee. Committee F will inquire into the qualifications of gentlemen proposed as local secretaries ; and will suggest names for appointment in places where as yet we are not represented. The remaining committees have distributed among them the various branches of our science, and their duty will be, in each case, to report upon the papers submitted for reading in that particular branch ; to endeavour to induce Fellows to contribute papers ; and generally to watch over and promote the scientific efficiency of the Society in their respective departments. These are G—Archaic Anthropology. H—Historical Anthropology. I—Descriptive Anthropology. K—Comparative Anthropology.

The Council authorise me to say on their behalf, that they trust every working member of the Society will be willing to assist them, by enrolling himself under one or other of these Committees, and that they thus hope to secure increased usefulness and prosperity to the Society's operations.

Mr. BLYTH made some remarks on a very fine specimen of a polished celt, dug up at Lower Tooting, which he exhibited to the society ; and he also exhibited a curious specimen of a spoon, from Upper Martaban, which was passed round for inspection by the members present, who were required to give their opinion of the material of which it was made,—whether it was animal, vegetable, or mineral. He afterwards explained that it was the beak of a young hornbill, which had the appearance of a manufactured spoon.

The President then delivered the following Address.

The President's Address.

GENTLEMEN,—On taking the chair, for the second time, as your President, I feel it my duty to address a few words to the Fellows of the Society on the present aspect of its affairs ; and also, at the same time, to thank you for this fresh expression of your sympathy and approval for my past efforts on behalf of the Society.

I assume the office of your President to-day under somewhat exceptional and unusual circumstances. As many of you already know, it is by no free choice of my own that I am again called to preside over the affairs of this Society. The unexpected difficulty in finding a successor to my friend and predecessor, Captain Burton, induced my colleagues in the Council unanimously to call on me to again take the office of President. Under the circumstances in which the Society was placed, I did not feel justified in refusing to comply with their wishes ; although I frankly confess that I should have been better pleased had their choice fallen on some other Fellow of our society.

As, however, I again find myself your President, and as I was not able to attend at the Annual Meeting, I beg now to offer to your consideration a few points which appear to me to be, at this time, deserving of our most serious attention.

The history of scientific societies in this country is generally pretty nearly as follows. During the first three or four years, the novelty of the formation of a new scientific society attracts a large number of persons to join it in the hope of getting some "new sensation." The novelty, however, soon ceases, and trials begin. The managers, during the first few years of the flourishing existence of such societies, are led to embark in various undertakings on the strength of the large number of Fellows on their list. There is, however, unfortunately prevalent in our day, a very low state of morality amongst those who, from motives of their own, are the foremost to join a new scientific society; and this class of members, I regret to say, usually decline to pay their obligation for expenses incurred in their behalf. There is also, I understand, a prevailing impression abroad that this society is likely to be no exception to what has too frequently been a general rule. Some of our friends, I am told, have given this impression too much weight; and some, who have never been friendly to us, have made it a ground of attack.

But while we entertain a merited contempt for the opposition which is offered to our Society, either from the public or from semi-scientific men, we cannot be too careful to make ourselves thoroughly masters of what is our present position.

I trust that by our united efforts we may ere long be able to declare that our financial and scientific position is both consolidated and finally and permanently assured.

Mr. BRABROOK (the Director) moved, and Mr. MACKENZIE seconded, a vote of thanks to the President for his Address; which was carried unanimously.

The PRESIDENT, in acknowledging the compliment, expressed his desire to discharge the duties of the office, to which he had been re-elected, to the best of his ability, and in such a manner as to give satisfaction to the Society.

Sir DUNCAN GIBB, Bart., M.D., then read the following paper, which was illustrated by several diagrams representing the organs of the throat on an enlarged scale.

Vocal and other Influences upon Mankind from Pendency of the Epiglottis. By SIR DUNCAN GIBB, Bart., M.D., LL.D.

(The following is an abstract; the paper will appear at length in the *Memoirs*.)

In a series of inquiries, carried on during the past six years, the author had examined, with the laryngoscope, 4,600 healthy persons of all ages, both sexes, and varying positions in life, and he found that in 513, or 11 per cent., the epiglottis, or cartilaginous valve, situated at the top of the windpipe, was pendent, in place of its usual vertical position. In many persons this pendency was found to be hereditary, and in others it was acquired. This peculiarity gave rise to certain influences which were described, as observed in Europeans; and they consisted in a modification of the natural voice, which tended to a bass tone in adult males; a material alteration in the singing voice, and in some females, inability to produce the higher notes, and in others the power and compass of the voice were weakened. The author never knew a great female singer to possess a pendent epiglottis. The direction of the voice, in cases of erect and pendent epiglottis, was contrasted. Girls with pendency could never become good singers unless it were remedied. Other influences, of a constitutional nature, were dwelt upon; with the liability of persons with pendency to contract the prevailing epidemic diseases, and the means to remedy the evil in upwards of 3,000,000 examples in Britain alone. The author had examined two hundred and eighty healthy Asiatics and Africans, and in them pendency was found to be much more frequent than in Europeans.

The thanks of the meeting were unanimously given to Sir Duncan Gibb for his paper.

The Rev. DUNBAR HEATH said he was anxious to inquire, before the many medical men present rose to discuss the paper, whether the author did not think the pendency of the epiglottis a racial character, or whether it had not at least a tendency to become so? Hitherto, racial differences had not been established among men; but Sir Duncan Gibb had before shown that there is a peculiar difference between the Negro and European in one instance, and he had now indicated another. If the peculiarity noticed by Sir Duncan Gibb in the epiglottis be found to be racial, he would have the merit of discovering two new racial differences in his anthropological investigations, equal in importance to the discovery of two new planets in astronomy. When these and other differences are established, we should be in a better position to write the natural history of man, and more able to judge whether or not these varieties proceed from a common origin. The Rev. Dunbar Heath alluded to the bearing of these discoveries on one of his own theories respecting the teaching of the Kitchen-middeners by the Aryans, as they would serve to explain the results of one race of man teaching language to another.

Mr. BLYTH said the paper presented a new idea as to the peculiarity noticed in the epiglottis of different peoples; but it appeared to him

that the difference was not so much due to difference of race as to difference of climate. He said it must have been observed by all who have resided in India, that no native of the tropics has a musical voice; but the question was, how far the peculiarity depended on temperature or on race. The Chinamen were very different among themselves; those of the south being different from those of the northern parts of the empire. He adduced Chang, the Chinese giant, as a good specimen of the northern Chinese in general character, he being very different from the Chinese of the south. Before, however, any satisfactory generalisation on the subject could be arrived at, it would be requisite to examine a much larger number of cases than Sir Duncan Gibb had had the opportunity of doing.

Mr. DENDY agreed almost entirely with Sir Duncan Gibb; but he thought he had not examined into the first causes of the peculiarity noticed so much as he ought to have done. He did not consider the term pendent epiglottis a correct one. If the epiglottis were pendent, it would sink down into the larynx. Prostration of the epiglottis, he thought, would be a more proper term for the peculiarity; and he suggested that that term should be substituted for pendency. The cause of the prostration he attributed to innervation of the epiglottis, and that it was not a quality of the epiglottis itself. Persons in a state of tremor are deprived of their customary vigour by innervation, of which there were many instances, especially in children. There were, for example, cases of cerebral croup, which were not regular croup, though they exhibited all the symptoms of croup, and were produced by want of nervous energy, which was often the case during dentition. Loss of voice was also sometimes occasioned by hysteria. He believed the peculiar prostration of the epiglottis observed in the Chinese was hysterical; and that they were not capable of high intellectual exertion in consequence of racial hysteria. He mentioned, as a remarkable instance of the loss of voice from hysteria, the case of a young lady who was afflicted with sudden aphonia, and could not speak in consequence of innervation. He recommended her father to give her some excitement; and he consequently took her to the Exhibition, promising to give her anything she named. She was much struck with the brilliancy of a large diamond, and expressed her wish to have it. By the excitement thus produced, the epiglottis was lifted up, and she has been well ever since.

Dr. BEIGEL said, that though he admired the painstaking and perseverance of the author of the paper, he could not arrive at the same conclusions. He wished to know what was the normal condition of the epiglottis, and whether there was a certain angle at which it should be placed. It would be important also to know at what time pendency begins. If that were known, then he was of opinion that most of the conclusions of the author of the paper were right. He had seen all kinds of pendency, and of erection of the epiglottis, in perfectly healthy persons. If that were so, a diseased condition could not be perceived by the pendency of the epiglottis; and he had never seen any ill consequences arise from this pendent condition. He had had patients who had no epiglottis at all, and yet the voice was not

affected by its absence. No conclusion, he thought, could therefore be drawn as to the importance of the state of the epiglottis on the general health. He differed also from the opinion as to the influence of the soft palate on the voice; and contended that it had been shown by experiments that the soft palate, attached to the hinder part of the larynx, had no relation to the voice. With regard to the effect of a hot climate in making the epiglottis pendent, he thought that effect was produced by the more frequent breathing which, it is well known, takes place at high temperatures; and that if the epiglottis were in a normal condition, it might be rendered pendent by that cause. It could not, therefore, be accepted as indicating a difference of race; nor was he inclined to attach much importance to the form of that membrane. As to the explanation given by a preceding speaker, that the pendency of the epiglottis was produced by innervation, he considered that a difficulty had arisen in mixing together the conditions of the vocal chord with that of the epiglottis, which were distinct organs. In families subject to hysteria, any disease deprived persons of their voice for days or weeks together, and after a time it was suddenly recovered.

Mr. McGRIGOR ALLAN inquired whether any experiments had been made to ascertain whether the peculiar voice of the North Americans is attributable to the state of the epiglottis. He remarked that Negroes, in whom the pendency of the epiglottis had been generally observed, have a very musical voice.

Dr. PEARCE thought Mr. Dendy's explanation of the cause of the pendency of the epiglottis was very satisfactory; and that it was an abnormal condition rather than a racial difference. He had observed that a state of exhaustion produced a depression of the epiglottis, and he was convinced, indeed, that that condition is to be regarded as entirely abnormal. It was desirable to ascertain whether it existed in diseases of the chest; and where it was considered that these diseases had greatly increased, if they were connected with the state of the epiglottis, it was not surprising that 11 per cent. of the population were affected by the state of that membrane. If it were an abnormal condition connected with chest-disease, there ought to be found a much larger proportion in that condition.

Mr. BOLLAERT said that his long experience of the natives of South America enabled him to speak of the remarkable absence of the power of producing musical sounds, and if the want of that power be owing to pendency of the epiglottis, they must have it in a supreme degree. He should be inclined to think it a racial characteristic. He had often tried in vain to make the Indians sing. They could howl, but they could not scream. They were astonished to hear him sing, but they could not imitate him.

Mr. MACKENZIE asked Sir Duncan Gibb in how many cases it had been ascertained that the pendency of the epiglottis had been perpetuated from father to son, and to what degree did it appear hereditary in more remote cases?

Dr. DUDGEON wished to know whether Sir Duncan Gibb considered the pendency of the epiglottis as a pathological state; for he stated

in the paper that most of the persons he had examined were perfectly healthy, but that it was a predisposing cause of disease. He had given no statistical statement as to the effect of pendency; but had only stated his impression that it was a predisposing cause of diseases of the throat generally. He conceived that the effect of the pendency of the epiglottis might be spasmodical, and that it might be produced in nervous persons by being called on to open the mouth to have the throat examined, and that in many of the cases mentioned the pendency observed might have been so caused. If that were so, it would make a great difference in the importance of the phenomena. The best plan would be to give statistics of those with pendency of the epiglottis and of those without it.

MR. ALEXANDER C. BREBNER said—There are several points in reference to the very interesting paper we have just heard from Sir Duncan Gibb, upon which I should be glad to have some information if time permitted. Does the epiglottis exercise any influence or act in any way on the faculties of speech? Are there any proofs *pro* or *con* on the subject? If the epiglottis exercises any influence on the faculties of speech, its pendency in the case of Asiatics or Africans, etc., as mentioned by Sir Duncan Gibb, may be explained on the doctrine of disuse, as all who are acquainted with Asiatics or Africans, etc., know that their character in general is that of quiescence, amusing themselves by smoking or chewing intoxicating or stupefying matters, or sleeping, if left to themselves, but very little addicted to conversation, except, of course, in exceptional cases; whereas amongst Europeans, etc., or their descendants, the characteristics of activity and general loquacity are very strongly marked. Has Sir Duncan Gibb any statistics of the percentages of males to females in the case of pendency or non-pendency of the epiglottis? these would be most interesting in the discussion of whether pendency or non-pendency of the epiglottis is a racial distinction or not. In the case of marriage, the statistics of the pendency or non-pendency of the epiglottis, would also be most useful in the case of mutual selection of partners; if the pendency or non-pendency of the epiglottis has any direct influence on speech. Has Sir Duncan Gibb also any statistics of the pendency or non-pendency of the epiglottis in the case of the chimpanzee, gorilla, or any of the other inferior animals similar to man in their construction, etc.? these would also be very useful in the consideration of the point as a racial question.

MR. A. L. LEWIS then offered a few remarks.

THE PRESIDENT said there could be no doubt that, whatever might be the result of the consideration of this question, Sir Duncan Gibb had presented a very suggestive paper that might lead to important consequences. He was somewhat startled at the statement made as to the general prevalence of a depression of the epiglottis among Asiatics, which fact remained to be explained. He would also ask whether it was not found that such peculiar condition occurred most frequently in connection with a relaxed state of the uvula and surrounding organs. Mr. Dendy had spoken of aphonia and aphasia as if they were the same, but they were essentially distinct diseases, the one being

a disease of the brain and the other being entirely a local affection. The President observed that the paper would no doubt attract much attention, especially on the continent, quite as much so indeed as the former one with which Sir Duncan Gibb had favoured the Society, on the structure of the larynx ; though many of the opinions remained to be confirmed.

Sir DUNCAN GIBB, in reply, was not prepared to say that pendency of the epiglottis in Africans and Asiatics would necessarily constitute a racial difference, as the Rev. Dunbar Heath believed, although he was disposed to think the peculiarity was pretty general amongst them. He had no doubt but that in the beginning, all the races of mankind had their epiglottis erect, and that the pendency in some became acquired, and then hereditary in many. He was inclined to agree with Mr. Blyth that there might be a difference in the frequency of pendency between the natives of the north and south of China, and very probably the natives of the northern parts of Asia might have their epiglottis less pendent than in the more southern portions. His (Sir Duncan's) observations had been chiefly confined to the inhabitants of temperate climates. He was glad Mr. Dendy agreed with him on the whole ; but he could not accept the term prostration as a more suitable one than pendency to denote the position of the epiglottis. The meanings of the two words are widely different, and the latter not only expressed accurately the position of the cartilage, but it was now received as an accepted term. Innervation had nothing to do with pendency as a cause, and he denied that *laryngismus stridulus* was produced by innervation of the epiglottis. In that disease, it is the glottis, and not the epiglottis that is at fault ; indeed, the epiglottis may possess its natural position and the disease occur, from innervating causes, no doubt. So also in hysteria with aphonia, the epiglottis is not pendent ; the hysteria in the Chinese might be racial, as Mr. Dendy said, and there the pendency might influence it. Mr. Dendy's example of aphonia was clearly hysterical, and not dependent on pendency ; indeed it had nothing to do with it. He could assure Dr. Beigel that he had wholly excluded irregular or incomplete pendencies from his statistics, and that complete examples only were calculated. Dr. Beigel's reference to an instance of total loss of the cartilage only confirmed what he (Sir Duncan) had been stating regarding the voice, for the voice was not altered at all in such examples of destruction, from whatever cause, and no obstruction was therefore offered by pendency to the free passage of air in vocalism. Whilst he admitted the truth of Czermak's experiments, referred to by Dr. Beigel, in regard to the position of the soft palate in the utterance of vocal sounds, for he had confirmed the truth upon his (Sir Duncan's) own person ; still they did not apply to the utterance of the same sounds in pendency of the epiglottis, for indeed they could not always be produced, at any rate with anything like intensity or clearness ; consequently in pendency the voice struck the back of the pharynx behind the soft palate. And in young people, for this reason, they could not become good singers until pendency was overcome. Sir Duncan could not accept in any way the analogy between a crooked nose and pen-

gency of the epiglottis. In answer to Mr. McGrigor Allan's question concerning the cause of the peculiar shrill and nasal tone of the voice in Americans, he would state that pendency of the epiglottis had nothing whatever to do with it. He had examined many Americans of both sexes, and found the cartilage vertical where the nasal twang was undoubted. It was an acquired habit, and no doubt was an analogue of the voice in many of our own provincial districts. Whilst he would admit that some negroes might have musical voices, they had not loud powerful ones, from the pretty general condition of pendency in them. Whilst looking upon pendency as an undoubtedly abnormal condition, equally with Dr. Pearce, yet it is not the cause of loss of voice in cholera, diphtheria, or other diseases, as Dr. Pearce supposes, in combination with loss of nervous power. The latter might certainly give rise to it, in addition to the great amount of prostration present. Pendency of the epiglottis, Sir Duncan said, was not unfrequently seen in cases of bronchitis and asthma, but it was not by any means so frequent in consumption as Mr. Pearce might suppose, unless indeed there was true laryngeal disease associated with the chest malady. The observations made by Mr. Bollaert concerning the voice of the red man in Central America and elsewhere, were of great value, and most interesting to the author of the paper, and Sir Duncan stated that in that race of people, the epiglottis must be pretty generally pendent, and as Mr. Bollaert remarked might really be racial in the Indian tribes. Their howling, but not singing or screaming, would favour this view. The war-whoop was a sound made by striking the mouth with the hand during the emission of sounds, and would have a sort of compressed shrillness about it, favoured by the pendency. Sir Duncan could not then say exactly in how many cases he had found pendency hereditary, in reply to Mr. Mackenzie, but the number was quite sufficient to establish its truth. In answer to Dr. Dudgeon, pendency is abnormal in Europeans, or pathological if he wishes, but as it is found in so many healthy persons, abnormal is a better term. It is a predisposing cause of disease, as experience has convinced Sir Duncan over and over again. Medical or pathological statistics have been rigorously excluded from the paper, because all the cases given were healthy people or nearly so. Its determination in the young beforehand, and rectification will ward off danger when disease of any kind occurs, more especially in any of the exanthemata. Spasm was not the cause of the pendency in any of the author's cases, for reasons which he had given in describing his examinations. In reply to the President, he stated that certainly it was frequently found in Europeans who suffered from relaxed and congested throats, but, as before stated, he had avoided pathology in his paper. He had not had the opportunity of examining any of the lower animals with the laryngoscope, nor did he think it possible, unless Mr. Brebner could suggest some mode by which they could be held, to prevent resistance or biting.

The meeting was then adjourned to the 18th instant.

FEBRUARY 18TH, 1868.

DR. JAMES HUNT, THE PRESIDENT, IN THE CHAIR.

The minutes of the preceding meeting were read and confirmed.

The Fellows elected were announced as under :—Edwin Ransom Esq., F.R.G.S., of Kempstone, near Bedford ; Charles H. E. Carmichael, Esq., B.A., Trin. Col. Oxon., of the Department of MSS. British Museum ; Edward Murray, Esq., 27, Mulgrave Terrace, Gateshead ; William Edwardes-Schneegans, Esq., 26, Devonshire Street, Portland Place ; Edmund Walter Coleman, Esq., M.D., R.N., of the Royal Hospital, Haslar ; Lieutenant John Fletcher Owen, R.A., of Shoeburyness, Essex ; J. Hewitt, Esq., 3, Crown Court, Threadneedle Street, E.C. ; and Oswald Bloomsfield Howell, Esq., of 39, King Street, Cheapside, E.C.

The following presents were announced.

FOR THE LIBRARY.

- From the AUTHOR—Leon van der Kindere, *De la Race*.
 From KENNETH R. H. MACKENZIE, Esq., F.S.A., F.A.S.L.—*Case and Claims of the Emancipated Slaves in the United States*.
 From the AUTHOR—*Harmony of Revelation and Science*, by the Rev. J. Doyle, M.A., F.A.S.L.
 From the INSTITUTION—*Journal of the Royal United Service Institution*, No. 46.
 From the EDITOR—*The Medical Press and Circular*.
 From E. T. R. TENISON, Esq., M.D., F.A.S.L.—*British Medical Journal* for 1866 and 1867.
 From the AUTHOR—*Instructions pour le Littoral de la Mer Rouge. Mémoire de Docteur Boudin, par M. Périer*.
 From GEORGE TATE, Esq., F.A.S.L.—*Proceedings of the Berwickshire 'Naturalists' Club*.
 From J. W. CONRAD COX, Esq., F.A.S.L.—*M. Renan, l'Allemagne et l'Athéisme*, by Ernest Hello ; *Voyage d'exploration dans le Haut Maroni*, by M. Vedal ; *Eloge de M. Récamier*, by Henri Gourand.
 From the SOCIETY—*Proceedings of the Royal Geographical Society*, Vol. III, Part I.

FOR THE MUSEUM.

- From E. T. R. TENISON, Esq., M.D., F.A.S.L.—*Ring Money*, from Bonny, two specimens ; *Carved Calabash*, from the Congo ; *Snuff-Box*, from Old Calabar ; *Powder Flask*, from Benin.
 From Dr. DONOVAN, F.A.S.L.—*Cast of Human Brain* ; *Cast of Brain of Dog* ; *Cast of Gorilla's Brain*.

The PRESIDENT directed attention to a specimen on the table closely resembling a stone celt, which had been found near Bury St. Edmunds, by Mr. Henry Prigg, Jun. It was difficult to decide whether it was a natural production or artificial. It was accompanied by the following letter :—

On a ground Stone Implement, from Flempton, near Bury St. Edmunds, Suffolk.

Early last year, while searching for flint implements in a gravel pit at Flempton, about five miles from Bury St. Edmunds, I found the curiously-shaped stone which I now exhibit, and which doubtless, at the present time, when the ground stone axe found in the gravel pit at Malton is causing some little controversy, will interest those who make archaic anthropology their especial study.

Flempton, I should add, is situated in the valley of the Lark, between Icklingham and Bury St. Edmunds, at both of which places flint implements have been found in the "Drift," and the pit, in a heap of gravel near some working in which I found my specimen, is upon the upper level gravel, which there reposes directly upon the chalk. No flint implements have to the present been observed, though mammalian remains occur occasionally.

The stone in question is four inches and a half in length, by about three in greatest breadth, and has a thickness of three-quarters of an inch. I am at present unable to name the rock to which it belongs, but may state that it is of a gritty nature, rather soft, grey in colour, with numerous groups of small black shining particles interspersed. In form it resembles considerably one type of ground stone axe found in Denmark, having a semielliptic edge at its broadest end, faces of equal convexity, and square converging sides. In fact there seems but little doubt that the specimen owes its form partially to the hand of man; whether it is merely a surface example or came from the undisturbed gravel must of course remain an open question, though from the situation in which I found it, its general water-worn appearance, and the fact of its being deeply stained and incrustated with the red soil of the pit, induce me to believe that it is of higher antiquity than the "Neolithic period," and might probably have formed a portion of the true gravel bed.

In conclusion, as the evidence in this and the other two cases of the reputed discovery of ground stone axes in the gravel undoubtedly is, it must, I think, cause us to pause before we accept the proposition that the men of the Drift-period had no ground stone tools, or that they were in such an utter state of barbarism as to be unable to manufacture such, and it must likewise stimulate those who like myself are seeking in the valley-gravels evidence of these, our very remote precursors, to look for other signs of them besides the now well-known flakes and hatchets of flint.

HENRY PRIGG, Jun.

Mr. CHARLESWORTH was of opinion that there was nothing about the specimen which admitted of its being considered definitely a human production. Even flints were often found which resembled natural forms, and if that occurs with such a material as flint, there was nothing remarkable in a soft stone being worn into a shape resembling an artificial implement. The material of the specimen on the table was very unlike that usually selected for the formation of implements.

Professor MACDONALD concurred with Mr. Charlesworth, observing

that he should hesitate to say that it possessed any of the characteristics of a genuine flint implement, both from the nature of the stone and its general form.

Mr. BLYTH thought it was artificial and not a natural production, but he doubted whether it was genuine.

Col. Fox considered it might probably be a pebble in the process of formation, but not finished.

A short letter from Dr. Carter Blake, being his first communication since his arrival in Nicaragua, was next read. In it he stated that he hoped ere long to give some account of the anthropology of Nicaragua in general. He had been investigating some ruined cities in the Chontales district, which were covered with hieroglyphic inscriptions.

Capt. PIM moved the thanks of the meeting to Dr. Carter Blake for his letter. He said he anticipated that communications of great importance to the Society would be received from him ere long, and that certain crania would be forwarded at the same time. He had seen the hieroglyphics on the buildings mentioned, but had not had an opportunity of examining them, which could be done by Dr. Carter Blake, to whom the Council of the Central American Association had directed that every facility should be offered for his investigations, and for adding to the scientific knowledge of that interesting district.

The DIRECTOR seconded the vote of thanks, which was carried unanimously.

The following paper on Darwinism and Anthropology, by Prof. Hermann Schaaffhausen, was then read :—

Darwinism and Anthropology. By Prof. HERMANN SCHAAFFHAUSEN.

The question has recently been much discussed in England, whether the theory of Darwin is adequate to explain the variety of human races, and the physical and mental development of the human species. We should not do violence to the phenomena in favour of any theory, but rather look upon the anthropological facts as the touchstone for the question whether the so-called struggle for existence and natural selection represent a universal law of nature. The study of human races, offers greater difficulties than that of plants and animals, because a new force, as it were, presents itself, namely, the intellectual activity of man, whose influence upon the physical conformation is as potent as any other determining human nature.

Many of the characters which distinguish human races, must be ascribed to climate, such as the colour of the skin, hair, iris, height and constitution of the body. It is the task of physiology to furnish the proofs for the correctness of this view, by studying the intimate relations between the activity of the organs and vital conditions. Many naturalists have, however, considered these physical qualities of human races, as independent of the influence of external nature; because, in the distribution of races over the globe, this dependence cannot always be traced, and because phenomena present themselves in opposition to the above view. Thus, it is said, tall men are found both in the torrid and frigid zones; the colour of the skin is frequently

found darker in high latitudes than under the equator. But it is easy to explain these apparent contradictions. Nature preserves certain characteristics with wonderful tenacity, which a certain climate has produced during a long series of generations, under other zones, and the preservation of such well marked characters by transmission, proves itself more powerful than the transforming action of another climate, which could only become dominant after the lapse of a period as long, and under the same circumstances, as was required for the original formation. That climate does produce peculiarities of organisation which persist long after the cessation of climatic influences, man furnishes more striking examples than any animal or plant, because his more perfect organisation renders him more independent.

It has at all times been recognised that man has to struggle for his existence with the climate, with the animal world, and with his fellow men. But this struggle is not necessarily the cause of an improvement of human nature; it frequently is merely subservient to a scanty sustenance of life. Even at this day we see savages preserving a miserable existence, as they have done for thousands of years past. The nomads of central Asia are, as regards their mode of life, described by Herodotus as we see them now. But in other cases the struggle for existence produces in the same region the greatest change of phenomena. Between the Euphrates and Tigris there certainly lived in the remotest time, as everywhere else, only savage people; then arose flourishing empires; but now predacious hordes rove again around the ruins of the Assyrian cities. The struggles of races and peoples with each other present a variegated spectacle, in which physical and mental power measure their strength with alternate results. Flourishing empires are overthrown by barbarians, and rude force vanquishes refined culture. But those who succumbed to the force of arms finally conquered by their language, their manners, and their culture. Elsewhere, again, we find the powerful sons of the primitive forests succumb before the weak descendants of civilisation. The progress of humanity does not, however, depend upon the display of rude force, however great may be the events it has produced in history; but upon the development of thought, and especially upon the progressive knowledge of nature, which no doubt can only be acquired by intellectual emulation.

The theory of natural selection has but a limited validity as regards the development of the human species. Aristotle has indeed, in his ideal state, provided that only the best should intermarry; but in human society the strong pair with the weak, the good with the bad. Altogether we cannot in nature trace such an intention as is kept in view in artificial breeding. As natural selection we can only designate the advantage of a better organisation, which manifests itself in many cases of propagation. But the advantageous or injurious changes of the organisation, will always in the first instance depend on the natural influences of the external world. The miserable emaciated forms of many Australian tribes, correspond with their scanty means of subsistence. When they are better fed they much improve in appearance without the intervention of natural selection. Some English naturalists recently thought that Darwin's theory contained the proof of the unity

of the human species, inasmuch as, according to Darwin, all varieties, species and genera proceeded from one species. But the weakest side of Darwin's theory is the assumption of a single origin of species and the denial of a *generatio æquivoca*, which leads to the assumption of a multiple origin, of equal or similar series of developments, in different regions and at different periods. With a multiple origin, two species standing in the same grade of organic development may very much resemble each other, and yet be of different descent. However much the South Sea negro resembles the Ethiopian of Africa, that is no reason why they should not be of different origin, when we see that in Asia as well as in Africa animal life has independently developed itself from independent forms up to the ape and man. Orang and gorilla are both anthropoid apes; but what proves their common origin? The assumption of a progressive development does not exclude the pluralities of human origin. No doubt, if the transformation of species be admitted, then the possibility of the origin of all human races from one pair must also be admitted; for if an amphibium can become a bird or a mammal, surely a negro can become a Mongol or a Caucasian. But although the unity of human origin is quite possible, it is not probable, because the oldest traces of our species present already profound differences of type. The unity of the human species cannot be proved by the theory of Darwin; for he cannot produce any valid argument for the assumption that all primitive forces have only been created once. The progressive development of man from lower forms is not a fact because it may be deduced from Darwin's theory, but because the discovery of old crania proves it, by showing us the human brain in a lower grade of organisation than is found in the present inhabitants of the same regions.

According to Darwin, new races should be continually forming, whilst experience rather teaches that the diversities of races partly diminish by the equalising influence of intellectual culture upon the brain and skull. It would, however, be going too far to assert that all peoples will finally form one homogeneous race, for civilisation cannot annihilate the climatic diversities of the different zones, although it may partly moderate their influences. It is a double error of Wallace to maintain that Darwin's theory leads to the apparent contradiction, that man has a single origin and that he at the same time develops himself in the direction of unity. Darwin's theory only leads to the possibility of a single origin, which must not be confounded with a proof of it. A development of the human species in the direction of its unity does not in the least follow from Darwin's theory, but just the contrary. The equalising action of a progressive civilisation in all zones, and under different climatic conditions, has been altogether ignored by Darwin, because it does not in point of fact exist in plants and animals, but is a privilege of man, whose development by intellectual and moral forces, and corresponding organisation, obeys another and a higher law. So long as the animal nature predominates in man, climate and locality have an absolute influence over him; but with the awakening of intelligence arises a force which in the most distant regions strives to liberate man from the constraint

of nature, until finally on the highest scale of civilisation, as we may now observe it, the higher classes of human society among all peoples not merely adopt similar customs in dress, habitation, and alimentation, but prove by similarity of thoughts, feelings, and strivings, that higher unity of human nature, which though not expressed in the first origin of our species, yet, what is more important, gleams before as the glorious object of human development.

Dr. KING said he was decidedly against the Darwinian theory. Mr. Darwin's facts and figures would not bear examination, and he (Dr. King) agreed with the author of the paper on many points. Cross-breeds would be obtained in animals, but not in man. They might, indeed, obtain a certain amount of cross-breeds: thus there was a mixture of races in Canada with the Scotchman and the Zealander, and it was found that when the male was of the stronger race the breed was depreciated, but that when the female was the stronger there was a superior breed. Then again, as to the action of the brain and its dependence on quality and quantity, he held for quality and not for quantity, not only of the brain but also of muscle.

The PRESIDENT proposed a vote of thanks to the author of the paper, and he hoped the Society would be favoured with others from the same source. It had originated from a paper on Darwinism which he (the President) had read at the meeting of the British Association at Nottingham, a copy of which was sent to Paris, and Professor Schaffhausen had written to express his agreement with the opinions expressed in it, in opposition to those of Professor Huxley, and other advocates of the Darwinian theory, for he contended that that theory, instead of leading to the unity of the human species, led to very different results. In consequence of subsequent communications on the subject with Professor Schaffhausen, he was induced to contribute the paper.

The thanks of the meeting were then given unanimously to the author.

Dr. KING added to his former remarks that Dr. Prichard had at one time contended for the unity of the human race, but that latterly he had changed his opinion, and said that as a philosopher he could not agree to that opinion, but that as a Christian he must.

The Rev. DUNBAR HEATH said the question to be discussed had not been clearly stated. The proper question before the meeting, he thought, was, whether the struggle for existence among men leads to advantageous results. There were so many things involved in Darwinism that it became a question what Darwinism really was, for in the second part of the work by Mr. Darwin, just published, some most astounding views were announced. In the alleged general struggle for existence, one question left unsatisfied was, whether there was necessarily an advantage gained by the struggle? With man it was not merely a question of physical force, but of moral force, depending on the conditions in which society is organised, the operation of which must be detrimental. He instanced the law in France which prohibited men between the ages of eighteen and twenty-eight from marrying. By the operation of that law those men who are the strongest are forbidden to propagate the

species. This could not but be injurious to the race. The power thus excited was not physical but moral power, and the same kind of power was observable among animals, some of which exercise an influence over others entirely independent of physical force. He adduced as an instance the fact that a pack of hounds will take up the cry of one that may be insignificant in size, while they will disregard the barking of others. That influence was a power based upon sentiment, and among men a similar kind of power is based upon sentiment. There might be a great number of false sentiments, and much false morality, of which the French law prohibiting a man from marrying at the most vigorous period of life was an example; and it could not increase the power of a country. But if they allowed that power could be based on sentiment, then it might lead to some advantages, if the true view of anything were only known, and men were able to put things at their right value. Right views, sentiments and morals it might be supposed could give great advantage to a body of men acting collectively, though single individuals could do nothing. It was the knowledge of the good effects of such influences that gave value to history and to religion. He could see no other foundation for what is valuable in religion than the impression that goodness should give advantage to those who practise it. There were human sentiments leading to good and to evil, and he thought it certain that good sentiments do give men an advantage over those who only know what is bad.

Dr. DONOVAN said he came to gain information about Darwinism, but neither of the preceding speakers had said anything about it. The question was, what is Darwinism? Mr. Darwin stated his opinion in two propositions, about which people talk much but give no information. The first of these propositions was that all species of human beings have descended from common parents, and that they have become modified by descent. The second proposition was, that all animals have been disseminated from four or five original stocks, and plants from a smaller number. That was Darwinism of which the paper was a summary, and those were the two questions before them: and he begged the meeting to deal with the question as Darwin had put it before the world. Darwinism resolved itself into those two propositions, and Mr. Darwin had the candour to declare that both propositions might be argued against. He proceeded to read passages from Darwin, when—

Mr. A. C. BREBNER asked which edition Dr. Donovan was reading from; that being an essential point.

Dr. DONOVAN—The first book only.

Mr. BREBNER—Mr. Darwin has much changed since then. This is important.

Mr. CHARLESWORTH considered that Dr. Donovan was attempting to lead the meeting astray from the real question. They, on that occasion had nothing to do with the general question of Darwinism. The question was, how far does Darwinism bear on the origin of the human race? Dr. Donovan had said the paper was a summary of Darwinism; this was clearly not the case.

Mr. DENDY said the meeting would feel obliged to the President if he would explain what was the real subject to be discussed.

The PRESIDENT observed that the subject for discussion was not what Darwinism is, for it was supposed that every person present knew that, but they should confine themselves to the arguments adduced and the facts enunciated by the author of the paper. If they proceeded to consider the two works of Darwin they would go away from the question of anthropology and be entering the domain of biology. It was for them merely to consider whether it threw any light on anthropology. Firstly, whether known facts lead to the supposition that man came from the same class as other mammalia, and secondly they had to consider whether there were any facts to show that the distinctions of races now observed were ever non-existent. The author of the paper told them that the progressive development of man is proved by the progressive development of the human skull, as exhibited in the lower forms which had been discovered. That discovery was mentioned as a fact, and it was one of the questions to which they had to direct attention. They had heard, over and over again, of the peculiar characteristics of the Neanderthal skull, as indicative of the former existence of a race of human beings of inferior mental organisation; but a paper had been read before their Society, by Dr. Barnard Davis, to prove that that skull was merely an abnormal formation, though Professor Huxley was an eloquent pleader the other way. If that were so, the whole of the first question would be thus put aside, on which the author of the paper laid much stress, for that was the only specimen from which the animal origin of man had been traced. Here Dr. Barnard Davis and Professor Huxley, were clearly at variance. If they once left the royal road of facts it was impossible to say what theories might not have to be accepted, and they would get entangled in a mass of difficulties from which they would never be extricated. Darwinism had been said to be founded on the struggle for existence, but they might admit that the struggle for existence would produce great effects without admitting any of the theories of Mr. Darwin as to the origin of man or species. His disciples say that it must be so; but they rely for that assumption merely on the struggle for life and natural selection. The second volume of Mr. Darwin's recent publication indeed says that the facts on which his theory is based have yet to be published. In considering the question of inheritance an enormous number of facts presented themselves, which indicated a certain number of laws, but Mr. Darwin was unable to lay down any distinct law in proof of his theory, and said we had better wait for further evidence. They should, therefore, keep simply to facts, and bear in mind that the real origin of man had yet to be discovered. All scientific men must assume that the origin of man was a question of physical science alone, therefore they ought to refuse the acceptance of Darwin's theory which leaves the question of man's origin, and the causes of the distinctions of different races where it found it.

Mr. BROOKES was somewhat puzzled, and wished to know what was the question before the meeting. The paper was headed "Darwinism and Anthropology;" what, therefore, could Mr. Charlesworth mean when he said the paper had nothing to do with the theory of Darwin.

In point of fact there was nothing (he thought) in the paper but Darwinism. He considered it unphilosophical to attempt to discover the origin of man and to trace his changes to the present time. The proper course of investigation should be to look to existing races, and to endeavour to trace them backwards to preceding races. With regard to the struggle for existence, the meaning of it was the commonly recognised fact that the strongest will conquer; and it was merely an illustration of the theory that the present human races have attained the perfection they have arrived at by success in these struggles for existence for millions of years. The strongest had always prevailed and they had transmitted their strength to their immediate descendants.

Mr. CHARLESWORTH referred to the first three lines of the paper as being the question the Society had to discuss, and observed that the author assumed that they knew what Darwinism was.

Dr. COLLYER thought the condition of the earth in former periods was an important consideration in the question of the origin of species; for when the earth was in a state unfitted for high organisations, a low condition of life must have prevailed, but that as the surface of the earth became changed a different class of beings existed. There had been, he considered, a progressive development as the earth became fitted for higher forms of life, and that the condition of man improved with the improved condition of the earth for human existence. Difference of climate he had no doubt produced great effect. He contended that the negroes in America are superior to those of Africa, [Mr. J. MEYER HARRIS—No! No!] and that the quality of their brain was more dense. [Mr. J. McGRIGOR ALLAN.—Which is the most dense brain?] The brain of the European was more dense than that of the negro and its density is greater or less in the intermediate races, that of the white man being the densest.

Mr. DENDY regarded the question of intellect as the great question to which the decision of the point under discussion must come. Ascending from living monads to the most perfectly organised beings, at which point did intellect become developed? In the ape every physical organ was nearly analogous to man, and the brain of the gorilla and the chimpanzee were closely anthropomorphous, the cerebrum of the latter overlapping the cerebellum. In what then did the intellectual difference consist? Did it depend on education? In the canary and the magpie there was something like intellect developed by education—at least it was imitation. Then why did not the chimpanzee speak? Why not teach it as dogs are taught, and give it food when hungry, and utter a word at the time, to ascertain whether by that kind of teaching the chimpanzee might not be made to speak. That would be the *experimentum crucis*, and he recommended the Anthropological Society, to institute experiments of the kind, and show that they were a Society of action and not merely of talk. He alluded to the Obonzo dwarf discovered in equatorial Africa, who approached as near to the chimpanzee as possible, and he observed that instead of searching in the miocene for the missing link between man and apes, it appeared that there was a close approximation in the

centre of Africa. He thought it would be desirable to ascertain by teaching how near the chimpanzee could be brought to man, and if the experiment failed, then let the theory of Darwin cease to be believed on that point, and let it be accepted that intellect fails in the ape and begins with man.

Mr. MACBETH thought that something like injustice had been done to Mr. Darwin in the course of the discussion by attempting to fasten on him any theory respecting the unity of the human race. He had, indeed, removed certain objections to the unity of man that would otherwise arise from the great diversity in the different races of mankind. The question was, had they any facts to guide them in determining whether they were of one common origin or not; and such facts he conceived were afforded by philology. By philological investigations it had been ascertained that races in different parts of the globe, who were supposed to be distinct, spoke a language based on the same roots, and they must, therefore, it might be assumed, have sprung from a common origin. Anthropologists ought not to ignore such a fact, and from prosecuting the inquiry in that direction they might arrive at other similar facts, pointing to a common origin of the human race. There was another point in the paper from which he dissented. It was assumed that there was an innate tendency in mankind to development, and to become civilised. Now, so far as he knew of the history of the world, civilisation was limited to certain races. There were numerous instances in which races of men have sunk from a comparatively high state of development to a very low condition; but he did not know of any race who had civilised themselves. Civilisation always proceeded from without and not from within, in illustration of which he adduced the civilisation of the Britons by the Romans, and other instances. Mr. Macbeth inquired on what authority it was stated that Dr. Prichard had changed his opinion. He did not think the sentiment attributed to him was such as Dr. Prichard would have adopted. He denied that he was bound by Christianity to object to any theory as to the number of original races of mankind.

Mr. BLYTH said the formation of the lower limb of man was different from that of any other animal, and he could not admit that there was any gradation between him and the lower animals. The lower limbs of apes were more different among themselves than any similar differences between the races of man. There was nothing, indeed, more different than the feet of the orang and of the gorilla. He was inclined to believe in the single origin of man, for if man had been developed from different forms of apes, he would have retained several marks of the lower types of animals, which he does not. Darwin had brought forward instances where varieties of the human species had varied very much as well as of animals; but the changes in pigeons, on which Mr. Darwin laid much stress, were much greater than any in the human race; and when they considered the endless variations of condition of different races of men, it was, he thought, wonderful that they were not more dissimilar.

Mr. J. McGRIGOR ALLAN thought the paper supported the theory originated by Hippocrates, sustained by Buffon, and recently by Dr.

Moore, that colour of the skin was due to climate. It was a plausible theory, as the blackest men were found under the Equator, and there was almost a chromatic scale of complexion, until we got to the Arctic regions, where, unfortunately for the theory, the Esquimaux, living among eternal snows, were not fair, but dark. The paper raised the question: Does the Darwin theory involve a single origin of mankind? Progressive development does not exclude plurality of origin. Mr. Darwin first described the tremendous and perpetual struggle for existence going on amongst all organisms, and drew the obvious conclusion that the slightest superiority of the individual animal or plant would ultimately result in the preservation and natural selection of the strongest races alone. To this extent Mr. Allan presumed we must be all followers of Mr. Darwin. Can this process produce new species? Mr. Darwin showed what artificial selection would do in breeding pigeons, cattle, etc. If breeders can do so much in a few years, what cannot nature perform in millions of years? She is unbending, merciless, ruthlessly destroying the weakest organisms, selecting only the very best. She allows only the strongest males to pair with the females. So, Mr. Darwin thinks all existing forms have descended from four or five original types, or from one primordial form into which life was first breathed. Does this celebrated hypothesis involve unity or plurality of human origin? Mr. Allan differed from Professor Huxley, the exponent of unity. Mr. Allan had attempted to show in a published paper on the Ape-Origin of Man, that if development from the ape could take place in one instance it might take place in several instances. The arguments for a multiple origin of mankind appeared to him insuperable. For example, glancing at the racial realms into which Professor Agassiz had divided the world, the polygenist rested on the following positions:—i. The obvious physical, mental, and moral distinction of races not explicable by the unity hypothesis. ii. The human races resembling plants and animals in dwindling and becoming extinct if transplanted from their native localities. iii. The inveterate antipathy between the races continually at war with one another. iv. The historical fact deduced from the most ancient monuments that no change is ever effected except by interbreeding. v. The impossibility of producing a permanent self-sustaining hybrid race. For these reasons he was a polygenist and a Darwinian, believing Darwinism left man's origin an open question. Mr. Allan could not agree with Mr. Wallace that mankind had ever formed, or ever would form, a homogeneous race. He doubted the possibility of the white races ever succeeding in supplanting the dark races, and permanently colonising the globe. All the facts of anthropology and the effects of climate were against the permanent ubiquity of the white races.

Professor MACDONALD objected entirely to the theory of the progressive development of man from the lower animals. He said that if they examined the records of mankind from the earliest periods, it would be found that they were unchanged in the places they inhabited. Races of men were created fitted to inhabit all the regions of the earth. There were races, for example, that could only live within

the tropics, and others that were not fitted to live beyond the temperate zones; and the moment they went beyond their natural spheres they became unfit to live as healthy beings. That was the theory of Dr. Knox; that people were only fitted to live in the regions in which they were created, and observation proved it to be true. He (Prof. Macdonald) concluded that though man is an animal he does not belong to the same class as the lower animals; that there is as much difference between him and them as there is between vertebrated and invertebrated animals; and that man was no more traceable to an ape, than a lobster is to a fish or a bird. The question then was, is civilised man derivable from the lower grades of the human race or species? There were lower known types of humanity, such as the dwarfs of Central Africa, and the still lower savages of Malacca, who live in trees; but there was a marked difference between them and apes. The former were dexterous in the use of weapons, and they propelled poisoned arrows through long tubes with great skill; they had, therefore, a character which the best trained monkey did not possess. A monkey would never add a billet of wood to the fire when it was cold of its own accord.

Dr. BEIGEL, alluding to the remarks of Mr. Macbeth on the advantage to be derived from philology in inquiries respecting the origin of man, said that it was impossible to look to philology for facts bearing on the question, for they had to deal with different periods. Anthropology went back for millions of years, but our philological knowledge extended to a comparatively recent period. Dr. Collier would carry them back to a time when the earth was not sufficiently developed for the existence of animal life, and when they looked to the facts discovered by natural philosophy, they found that the very first commencement of life on earth was from a very small cell. The human body was composed of millions of those cells, and everything living consists of nothing but small cells. The questions then were, when did the development of the first organised being take place? and then, when did the first thinking being become developed? that was the vital question on which they must base their assertions, and until that was settled they had no ground whereon to speculate about the origin of species or other things of the kind.

After a few words from Mr. A. L. LEWIS the meeting adjourned to the 3rd of March.

[The following letter has been addressed to the Editor of the J. A. S. by Professor Macdonald.—ED.]

SIR,—The abrupt termination of the long protracted debate at last meeting of the Society *On Darwinism and Anthropology*, closed by the speech of Dr. Beigel, in which he insisted that the course of development arose from "a cell," overlooking that an organised cell, whether animal or vegetable, can only originate in an organism, and be developed within an organism or organic body, either in the mature parent as in man and mammals, or in a transient condition, as in the eggs of the ovipara, which are at least ninety per cent. of the whole animal kingdom.

There is an idea conveyed in Dr. Beigel's speech of the possibility of a primitive organic cell existing as an independent entity external to an organism, and becoming developed into an animal. I have considered it necessary to protest against the statement and at the same time to point out how a due consideration of the progressive development of an embryo or germ within the Graafian vesicle would militate against Darwinism in any attempt to press hybridism beyond the boundary of nearly allied species, and also against breeding among hybrids themselves being carried beyond the third or fourth generations, unless refreshed by one or other of the originating species.

In the human family the organic ovule can only be impregnated within the ovary of the female, from which it is kicked out from the Graafian vesicle by a *vis à tergo* into the expanded fimbriated extremity of the Fallopian tube in its course to the uterus, the arena of its complete development. The human ovule, when it commences its first journey of life within its mother, may be described as a minute automatic organism existing by means of its own circulating system during one-fourth of its own embryonic existence, enclosed within its bed, entirely unconnected with its parent; and even when stranded on the *decidual surface* of the uterus, there is no vascular connection between the blood-vessels of the foetus and the mother.

The independence of the embryo, even in the earliest stages, is well shown in those strange cases where it has eluded the grasp of the fimbriae and escaped into the abdomen and been there developed, attached to some part of the surface, similar to the parasitic worms which sometimes infest the human body. As to the idea that man has been developed from the monkey, and these again from lower types, the above explanation will show its impossibility.

Yours truly,

WILLIAM MACDONALD.

MARCH 3RD, 1868.

DR. JAMES HUNT, THE PRESIDENT, IN THE CHAIR.

THE minutes of the preceding meeting were read and confirmed.

The Fellows elected were announced as under:—W. Mason, Esq., 4, Victoria Street, Westminster Abbey; Sydney French, Esq., 37, Gloucester Street, Queen's Square; Alexander Duncan, Esq., Fortbarrington House, Athy, Ireland; Arthur Dashwood, Esq., Lampeter College; Frederick Hovenden, Esq., 93, City Road; Walter Moxon, Esq., M.D., 6, Finsbury Circus.

Corresponding Members.—Professor Paolo Gaddi, Modena, Italy; Dr. Isidore Kopernicky, Bucharest, Turkey; Professor Antonio Garbiglietti, Turin, Italy.

The following presents were announced to have been received, and thanks were given to the donors :—

FOR THE LIBRARY.

- From the ACADEMY.—Trans., Royal Academy of Science, Denmark.
From the EDITOR.—Medical Press and Circular.
From the AUTHOR.—Rev. F. Fothergill Cooke, Authorship of the practical Electric Telegraph.
From the SOCIETY.—Proceedings of the Royal Society, xvi, 98.
ANON.—Social-Juristische Studien, 5th Part.
From the SOCIETY.—Journal of the Royal Asiatic Society of Bengal, Part i, No. 2, 1867.
From the SOCIETY.—Royal Society of Sciences of Saxony, Der Methode d. Klemsten Quadrate. Berichte d. Math. Phys. Classe 1866-67.
From the EDITOR.—Proceedings American Anthropol. Soc., 1867.

FOR THE MUSEUM.

From Dr. CANTON.—Skull of a Negro.

Mr. DENDY exhibited an egg-cup which he had extracted from the ileum of a man after death, as illustrative of the great endurance of human organisation.

The Rev. J. D. WOOD exhibited two specimens of Indian manufacture which he considered very remarkable. One of them was an ornament made from the gum jade of China, so extremely hard that it only be cut by its own dust, and in the centre of it there was a disc which had been cut out of the stone, so that it could rotate in its own groove; it was taken out of the private apartment of the Queen of Oude, but what it was meant for he could not say; it might be an amulet. The other article was a dress, with legs and arms, made in one piece, but so small that it was difficult to conceive how any person could have gone into it.

Mr. HARRIS and Capt. BABINGTON stated that it was a kind of dress not uncommon on the west coast of Africa, and that such dresses were worn by men as well as by girls and boys.

A jaw-bone, found in a Roman sewer in the city of London, was contributed by Mr. LYLE.

A communication from Mr. HENRY SMYTHIES, of New Zealand, was read.

A paper on the Hovas of Madagascar, by Lieut. OLIVER, was then read.

The island is situated at a distance of four hundred miles from the coast of Africa, and would appear never to have been connected with that continent. It is peopled by races as peculiar in their way as any races can be, and offering very marked pre-eminence over the Negro. They may be termed Oceanic rather than African. The general name of Malagasy has been given to the tribes, but to themselves they are known only by their tribal names. There are no traces in Madagascar of a primæval civilisation; but the Malagasy have considerably taught

themselves. They have domesticated oxen and pigs, and made some progress in the cultivation of rice, yams, etc. Their religion is but recent, having been invented by the upper classes to control the lower. They are, however, receptive of superstition. Their language possesses a well-constructed grammar, but without written forms. There would seem to be two special types of man in the island; one marked by small stature and a comparatively fair complexion (comprising the Hovas, the Betanimena, and two other tribes); the other remarkable for a larger structure and deep brown or even black skins. These latter form the aboriginal population. Although black, these are evidently not Negroes proper, and even the dress of the Malagasy shows that they have derived none of their ideas from the continent. The population of the island is roughly stated at 5,300,000.

The physiognomy of the Hovas is Mongol, with affinities to the Malays. They form, although the least numerous, the governing race, and take the command of the army and administer the state. Though small of stature they are well-proportioned and graceful in carriage, but they are not capable of great physical endurance. Their heads are well-shaped, with high foreheads, marked intellectual capacity, small, often aquiline nose. The hair of late years has been cut short; the women wear their hair elaborately dressed. Grey hair is carefully pulled out. The complexion is olive. They are not natives of the central province of Ankova, though they occupy it; their original seat is unknown. Next to them in intelligence rank the Betsimasaraka and Betamina; they are supposed to have arisen from the intermixture of the aboriginals of the east coast and the remnants of an Arab colony. The second division of the Malagasy population consists of the black races; they are taller, and very athletic. The Hovas for many years paid tribute to the Sakalavas, until Radama I. invaded their territory and married their chief's daughter. They still carry on a slave trade from the east coast of Africa, at the rate of four head of cattle for one slave. Although the Hova claim the sovereignty of Madagascar, and have made treaties with the English as to the slave trade, they are powerless to prevent the Sakalavas from carrying it on, as they have only one station in the country of the latter. Lieutenant Oliver proceeded to enlarge upon many of the other tribes, and then spoke of the existence of caste, of polygamy, and of the peculiar custom of forcing the crews of vessels to pass one night with females of the island before supplying the vessels with water, provisions, etc. He also enumerated their punishments and penalties, and spoke generally of their singular habits and customs.

On the motion of the PRESIDENT, the thanks of the meeting were unanimously given to Lieut. Oliver for the paper.

Lieut. EARDLEY WILMOT bore evidence to the truth of all the statements in the paper, in which everything was stated rather under the fact than exaggerated. The Hovas, he believed, were of Malay origin, and they were different from the people of the surrounding tribes. They bore no resemblance in features to African Negroes.

Dr. KING stated some particulars relative to the ambassadors sent

to this country from Madagascar, whom he had the opportunity of observing, and of ascertaining from them individually what was the character of the people. He believed those ambassadors to have been decidedly of mongrel kinds, and that out of the six there was only one who had an approximation to the African type. He could not trace their language to any source, nor tell where they came from. The average appearance of menstruation is at fifteen years of age, and they never produced offspring under that age.

Dr. EVELEIGH said the paper conveyed much new matter of an important character. Mr. Jones had made different statements to him, which confirmed the descriptions given by Lieutenant Oliver. With regard to the period of menstruation, alluded to by Dr. King, he said he had been practising out of England for twenty-two years, and he had known girls menstruate at eight, nine, and ten years of age, and he had alluded to the confinement of a girl of thirteen. With regard to the probability of Madagascar having been at one time connected with Africa, he observed that copal gum grows all along the south west coast of the island, and as the same product occurs on the opposite coast of Africa, that fact seems to indicate a connection with the continent in former times. Lichen and other vegetable products on the opposite coasts seemed also to correspond. The language of the Gallas and others of the African tribes seemed to be similar to that of the Hovas, as was remarkable in a peculiar *click* in the pronunciation of certain words. As regards the natural productions of the country, he believed the natives cultivated many things extensively. The rice they produced was very good, and boiled peculiarly soft and white, being in that respect quite unlike Patna rice. Copal gum might be collected in Madagascar to almost any extent. With respect to the eighteen thousand Christians said to be among the Hovas, he observed that Mr. Jones estimated them, when he left the island, at one thousand, but said that Radahunia was anxious to introduce Christianity, because, from the excellence of its moral doctrines, it was calculated to do good. As to the Madagascans themselves, whenever he had examined them as a race, he had great difficulty in finding out their origin. The Bachati tribe were particularly mentioned, who seemed, from the accounts of them, to be analogous to the Bushmen of South Africa. Their stature was generally very short, not exceeding, in some instances, four feet. Their knowledge of the arts extended to the working in gold and silver, and they make straw baskets fitting inside one another to the number of twelve, similar to those made by the Hindoos; and their manufactures seemed more likely to have been introduced from India than from any other country. The slave trade, which was practised to a great extent, was probably introduced from Africa.

Dr. SEEMANN thought there was some contradiction in that part of the paper which referred to the remnants of ancient civilisation among the Hovas, and on the comparison of them with the former occupants of Nicaragua, for the latter exhibited a high degree of civilisation. With regard to the origin of the Hovas, it appeared to him that they were a Malay tribe, though in that opinion he knew he was opposed

to Mr. Crawford. There was an identity in the name of the coconut, a palm endemic to America. With respect to the supposed nation of dwarfs, he thought they might be similar to the Andaman islanders, who were of the Papuan race. There were many resemblances between the Hovas and the Polynesians, among which he instanced the practice of taboo.

Mr. DENDY said he considered Lieutenant Oliver's paper one of the most illustrative of any he had heard in that Society. He would, however, confine his remarks on it chiefly to that portion which referred to nomenclature. The difference and confusion of terms frequently used in speaking of different races tended much to retard the progress of science. The term Negro, for instance, was applied to several different races. Originally it was applied to every dark man who came from Africa. He presented two sketches of crania from the Mozambique, marked in a museum catalogue in London as Negroes, which he said were most unlike the skull of a genuine African Negro, a specimen of which he exhibited, which he believed was the finest African skull in England. There was no similarity between it and the skulls of Hovas, which had been produced, or his sketches, which Lieutenant Oliver, in reply, pronounced to be Hovas. He thought it was very desirable that they should not apply the term African Negro to capriciously coloured races, but that the term should be confined to the Negro of South Africa.

Dr. WOOD asked Lieutenant Oliver what he meant when speaking of the civilisation of the Madagascans. Some of the Indian tribes of America were said to be civilised, but they produced nothing. Had these people of Madagascar any manufactures? The term civilisation was generally very vaguely applied, and it ought in such instances to be more defined.

Mr. BLYTH thought more importance should be attached to the consideration of the kinds of animals and plants in Madagascar as indications of the origin of the Hovas. The domestic kinds seemed to be similar to those of India and of many parts of Western Africa. As the Arabs had had intercourse with them for many years, he considered it strange that Arab influence and the Mahommedan creed were not greater and more extended.

Mr. LYLE remarked, respecting the fact of early menstruation, that he had known cases of menstruation in England at eleven and thirteen years of age.

Professor MACDONALD thought the Hova skull produced more like the skulls of mountaineers in all parts of the world than the skull of an African negro. He believed in the separate centres of creation of the different races adapted to different parts of the world, and that the coast and midland mountains had peculiar creations adapted to them. He thought the general movement of the human races had been from the east towards the west; that the different races were originally created in special centres; that the Hovas originally belonged to the mountain races of Madagascar, having no connection with the Malays or Negro races.

Mr. WALKER expressed the opinion that the Hovas were of African

origin, and that the Madagascans generally came originally from Polynesia.

Mr. MACKENZIE inquired whether Lieutenant Oliver had found among the Madagascans any of the blue-eyed females, of whom he had read, and, if so, whether he had ascertained anything respecting their origin? He also wished to know whether any of the peculiar double bellows found in Sumatra and among some other savage tribes had been seen in Madagascar. In his opinion the Hovas were not of African origin, but Malay.

The PRESIDENT said that the Hova skull produced was considered by some persons to resemble that of the east African negro, but he thought there was nothing about it to warrant that assumption. The hair was a characteristic of African races. If the Hovas were of African origin, he should expect to find that they had the crisp curly kind of hair of the African negro, but it appeared from Lieutenant Oliver's description, that the hair of the Hovas was generally of a different kind, and that only a few of them had curly hair. He thought it was very desirable that they should have specimens of their hair, in order to assist in forming an opinion of their origin. The paper was one of the most important and interesting that could be brought before any scientific body.

Lieutenant OLIVER remarked, before addressing himself to answer the numerous questions put to him, that his paper had originated from questions put to him by the President of the Ethnological Society at the late meeting of the British Association at Dundee, as to "the comparison between the red men of America and the black men of Africa as seen in Madagascar" of which he had been reminded in the last number of the *Anthropological Review*. Now he wished to shew in this paper that the Malagasy were widely distinct from the Negro or black man of Africa.

In reply to Dr. King, he did not consider that the ambassadors from Madagascar, either in 1835 or 1864, were select specimens of the true Hova type, and were possibly mongrel, but as a rule the Hovas presented the characteristics of a pure race, distinct from the darker tribes surrounding them; the question of the generation of infants by parents at such an early age, as mentioned in the paper, had, he thought, been sufficiently answered already that evening. He was much struck with the pregnant suggestion of Dr. Seemann that the dwarf race of the Vazimba might be of Papuan origin, this can only be corroborated by opening some of the tumuli and examining their remains, which hitherto, owing to the jealous superstition of the natives, has been impossible; in exterior appearance and apparent construction only, they resembled the Nicaraguan barrows, with central upright stone or pillar. With regard to the manner in which the "taboo" was carried out, a pole with a small bundle of dried grass attached to the top of it, was placed at the entrance of any enclosure or building, which the idol-keepers might wish to preserve as sacred, this was called a "*kiady*," and was quite sufficient to prohibit the entrance of the vulgar herd. It is curious that the Malagasy, if of Malay origin, should be such bad sailors, they having no sea-going

native craft, and their pirogues in use on their lakes and rivers are of the most primitive construction; in this respect they are far inferior to any known islanders throughout the world.

The skull, of which the drawing is exhibited as coming from Mujamb's bay, is evidently the skull of a Hova, many of whom were slain in the numerous affrays between them and the adjacent Sakalaras in the vicinity of their fort on the coast of Majumba Bay.

As to the state of civilisation to which they had advanced, he would remind Dr. Wood that there was always a difficulty in defining the exact state of civilisation to which any particular race had attained, indeed it is not so long since that the Russians were looked upon by us as thorough barbarians. A writer in the *Saturday Review* at the beginning of last year, took the author to task for terming the Malagasy "half-civilised,"* because the young ladies at the capital dressed in white muslin, and danced the lancers, (he might here mention that they danced not only the lancers but Sir Roger de Coverley, called by them "coverlids," entering fully into the spirit of it.) But they had advanced themselves to such a state of society that they possessed comfortable, well-built houses, farms, and a system of agriculture, they domesticated cattle, held markets, had formed a code of laws, established an army, and had their law-officers assisted by a police, they levied taxes and customs, and had been lately fully recognised by at least the English, French, and American governments.

With regard to their natural productions, from time immemorial they had cultivated rice and the sugar-cane, which are indigenous; indeed, it is stated on good authority, that rice and the sugar-cane were first imported into Virginia from Madagascar; the native cattle, under domestication, possess humps, but, curiously enough, the wild ones did not, a fact worthy of the notice of Mr. Darwin. Their sheep were fat-tailed and woolly, and made remarkably good mutton.

At to the copal gum, Dr. Meller, who accompanied the expedition as naturalist, pointed out abundance of these trees along the coast, and for several miles inland, up to a level of one thousand feet. They grew to a large size, the trunk of one measured was twenty-eight feet in circumference, with an enormous spread in proportion, and was covered with fruit: there was but little collected by the natives, and that Lieutenant Oliver believed was *dug up* †

It was very possible that the Mandingo and other West African tribes might have similar Malay affinities to the Malagasy, and that the Bushmen might have some obscure connexion with the dwarfed Vazimba, and have a common Papuan origin. Mr. Wake had certainly pointed out some remarkable similarities. Professor Macdonald, on the other hand, would have them to believe that the Hovas, being evidently mountaineers, had a separate and special

* *The Edinburgh Review* of last October, in reviewing Ellis's works, styles the Malagasy as *half civilised*!—S. P. O.

† On referring to Dr. Meller's report to the late Sir W. Hooker, it appears that he says, "Very little gum is collected; the natives incise the bark, and fix bamboos to receive the gum."—S. P. O.

creation and origin in the highlands of Ankova, in which he thought few could agree. In answer to Mr. Mackenzie, as to whether he had observed any blue-eyed individuals in Madagascar, although Rochon states some instances, he could give a decided negative in reply; the double bellows mentioned were in use throughout the mining district south-east of Antananarivo. Finally, as to the question of their hair, before leaving the country of the Hovas several young ladies had presented him, and Mr. Eardley Wilmot also, he believed (assent from Mr. Wilmot), with some little *souvenirs* of regard, in the shape of neatly plaited locks of hair, and he hoped, at a future meeting, to exhibit these to the Society.

Several diagrams were then exhibited and explained by Lieutenant Oliver, and the meeting adjourned.

MARCH 17TH, 1868.

DR. JAMES HUNT, F.S.A., ETC., PRESIDENT, IN THE CHAIR.

THE minutes of the last meeting were read and confirmed.

Thomas R. Pinches, Esq., of 27, Oxenden Street, Haymarket, was elected a Fellow. Professor Rudolph Virchow, of Berlin, was elected an Honorary Fellow. M. Louis Leguay, of Paris, was elected a Corresponding Member.

The following presents, received since the last meeting, were announced, viz. :—

FOR THE LIBRARY.

From the SOCIETY—Proceedings of the American Antiquarian Society.
From KENNETH R. H. MACKENZIE, Esq., F.S.A., F.A.S.L.—Medical
Gymnastics. By Moritz Schreber, Esq., M.D.

From the EDITOR—The Farmers' Journal.

From the EDITOR—Medical Circular, March 4th.

From the AUTHOR—Ancient Faiths Embodied in Ancient Names. By
Thomas Inman, Esq., M.D.

From the AUTHOR—The Antiquity of Man in the South-west of
England. By W. Pengelly, Esq.

From the AUTHOR—The Geology of Devonshire. By W. Pengelly, Esq.
From KENNETH R. H. MACKENZIE, Esq.—The Art of Instructing
Deaf and Dumb. By John Paucefort Arrowsmith, Esq.

From THE ESSEX INSTITUTE, Salem, Massachusetts, U.S.—The American Naturalist, vol. i.

From THE INSTITUTE—Proceedings of Essex Institute, vol. v, No. 1.

From the EDITOR—Archiv für Anthropologie, vol. iii, part 3.

From the AUTHOR—Vaccination, and its tested effects; or Health,
Morality, and Population. By Dr. Charles Pearce.

From the INSTITUTE—Journal of the Royal United Service Institute,
Dec. 1867.

From the EDITOR—Medical Press and Circular, March 11.

From KENNETH R. H. MACKENZIE, Esq.—Why should an Atheist fear to die? By George Jacob Holyoake.

From Dr. JAMES HUNT, F.S.A., F.A.S.L.—Observations Microscopiques sur la Chevelure. By M. Pruner-Bey.

From the SOCIETY—Proceedings of the Royal Society.

Thanks were voted to the donors.

The death of Prof. van der Hoeven, Honorary Fellow of the Society, was announced.

The Rev. J. G. Wood exhibited several articles of Fijian and African costume, ornaments, and photographs.

Mr. Brebner exhibited a photograph of a fat woman, now exhibiting in London, and stated that the muscle of her arm measured twenty-six inches, and that of the thigh, three feet six inches in circumference, and the girth of the body, seven feet. She was only eighteen years of age, rather good-looking, and was stated to weigh forty stone.

Dr. BEIGEL said that the specimen of albinism, of which a photograph was exhibited by Mr. Wood, was, in his opinion of great interest from a medical point of view. We had been accustomed to consider that albinism occurred only in the Negro; but that was not the case. Albinism was a disappearance of the colouring matter of the skin, of which there were many instances among Europeans, but, of course they were not so marked as in the Negro. The specimen exhibited showed the defect in the colouring matter very clearly. Abrasion or lesion of the skin of a Negro, even a cut finger, would produce albinism, because the colouring matter would be lost.

The PRESIDENT called upon the members to express their obligation to Mr. Wood, and hearty recognition of his services, which was cordially responded to, and at the same time offered him the assistance of the Society in his researches.

The DIRECTOR announced that the Council had resolved that a diploma should be prepared for presentation to all the Fellows of the Society. The diploma would supersede the ordinary letter which had been sent to each member on his election announcing his admission to the Society. It would, in all respects, be more worthy and suitable for exhibition than the letter for admission which had been used hitherto.

The following paper was then read:—

Europeans, and their Descendants in North America. By JAMES MCGRIGOR ALLAN, Esq., F.A.S.L.*

"Race is everything in human affairs."—KNOX.

WHO are the Americans? Science replies at once, the natives, or aborigines of America. The title belongs equally to the Esquimaux, who, dwelling in regions of eternal snow, are not fair (as they

* [The Editor of the *Journal* regrets that considerations of space have rendered it necessary to abridge this interesting paper, in particular, by omitting many apt citations and illustrations used by the author.]

ought to have been, according to the climatic theory of Hippocrates, endorsed by Buffon, Dr. Moore, and others); and the various tribes of red or copper-coloured men, who peopled that vast continent from north to south. On the discovery of America, the natives were computed at a hundred millions. *Now*, there are not more than ten to eleven millions. Two hundred years ago, the United States territory contained five millions. *Now*, there are not more than 350,000. Strange as it may appear, the native, and rapidly diminishing races, are not called Americans, but Indians; probably perpetuating the mistake of Columbus, who thought he had discovered a portion of India. The word American is now used to denote alien races which have settled on American soil. Here, again, we are somewhat puzzled to know—Who are the Americans? So many colonising races may justly lay claim to that title. Europe is represented in the New World by Spaniards, Portuguese, French, English, Scotch, Irish, Germans, Danes, etc. Africa is represented by four millions and a half of Negroes; Asia, by some fifty or sixty thousand Chinese. Thus, we have four distinct and antagonistic anthropological types on American soil. White, black, red, and yellow men,—very well characterised in Mr. Hepworth Dixon's *New America*, by illustrations of H. W. Longfellow, poet, Boston; Eli Brown, waiter, Richmond; Spotted-Dog, savage, Rocky Mountains; and Loo-Sing, laundry boy, Nevada. "Under what circumstances," asks Mr. Dixon, "will they blend into a common stock?" Dr. Knox would reply, "Under no circumstances whatever."

Regarding the white races alone, America presents to the anthropologist, a huge battle-field, displaying a practical illustration of the race-antagonism insisted on by Dr. Knox, and of Mr. Darwin's grand hypothesis of "Natural Selection, or the Preservation of Favoured Races in the Struggle for Life." Without dwelling on the contest between the various European and native races, the conflict between France and England, transferred from America to India, (and possibly about to be renewed in Africa) the fight between the mother-country and the colonies; the wars with the United States; the Negro and Indian questions; contingent disagreements between the United States and the dominion of Canada; the idea that the European races which muster so strongly in North America, will ever so far forget their nature as to live in permanent peace with one another, or amalgamate into one homogeneous race, appears to me the dream of an amiable philanthropic enthusiast, who either will not, or cannot master his anthropological alphabet. The day may come when the nations shall lay aside the sword and learn the art of war no more. Probably, it will be the same day on which the wolf and the lamb shall dwell together, the leopard shall change his spots, and the *Æthiop* the colour of his skin! Judging from experience, that happy day will not arrive while there are any Irish in America.

When we speak of Americans in popular phraseology, we do not refer to the Empire of Brazil, whose territory is nearly as large as Europe, or to Peru, Bolivia, Chili, and other South American republics; or to Mexico, or even to the dwellers in British American territory,

equalling, if not exceeding, the United States in magnitude. We are understood to mean that great Anglo-Saxon colony, which separated from the mother-country not a hundred years ago, and now, under the title of the United States of North America, claims to be the chief power, fitting representative, and ultimate controller of the destinies of the whole continent. The United States men say: "We are the genuine native-born Americans." So far as their rapid progress and political importance are concerned, they may—as constituting by far the greatest power on the continent—prefer with some justice a claim—not to monopolise—but especially to deserve the title of Americans. When we, as anthropologists, putting aside and rising above petty political, insular, and social prejudices, regard this great transatlantic people, our impressions must be of a mingled character. We behold men of our own race literally anticipating the utterance of the illustrious Gibbon, and "escaping across the ocean, carrying to a new world their institutions, religions, and laws." We see the descendants of our common forefathers, in the true spirit of the men who charged at Naseby and Marston Moor, defying a corrupt and despotic government, winning their own freedom, and placing the glorious principle of liberty on a broader basis throughout the world. We see this people, since the Declaration of Independence, advancing with such rapid strides, that, to ordinary observation, their present preeminence among nations, is a matter of marvel, not easily accounted for on the obvious principles of political economy. It is impossible for an intelligent, impartial Briton to travel through the United States and not feel a glow of honest pride, when he reflects that the majority of the thirty millions which compose this great nation are of his own race. John Bull must feel proud when he looks at the dimensions of his big strapping son Jonathan. The evidences of Anglo-Saxon energy are grandly illustrated in the United States of America.

On the other hand, it somewhat checks our pride to see the faults and failings of our race equally displayed, or even exaggerated to caricature on American soil. I am a good deal astonished when I hear Europeans and Americans alike, speaking of the latter as if they were a people *sui generis*—a race utterly distinct from any in Europe! As if the white American ever could be any other than a transplanted European! American character, if closely scrutinised, will appear nothing more than European character changed, modified, or developed by new conditions of existence. So long as the race remains pure, does not mingle with African, aboriginal, or Asiatic blood, the American colonist cannot differ materially either in character or *physique*, from the European race or races to which he belongs. It may be objected: "The American character is now very different from the English." I dispute the assertion. How, or in what respect do they differ? "Oh! Americans are proverbially self-sufficient, conceited, fond of boasting." Granted! Do we not discern here, the characteristics of our own race? For an Englishman to accuse a Yankee of boasting, is—to use a homely but expressive simile—like the pot calling the kettle black. Knox defines the Saxon as of all

others the most outrageously boasting, arrogant, self-sufficient beyond endurance, holding in utter contempt all other races, and all other men." The pride of the Englishman is proverbial. He classifies all the dark races as "niggers," and despises them as heathens and barbarians. It is said that a continental European even prefers the more obtrusive, humorous, loquacious, inquisitive manner of the Yankee, (who, by his rapid fire of cross-questions, frankly proclaims that he thinks the stranger "very small potatoes" compared with himself,) as the minor and more tolerable infliction, compared with the calm, stolid, supercilious air of self-conscious superiority assumed by the silent Englishman. The Yankee shows by his "tall talk" that he considers it worth his trouble to impress his own superiority upon the stranger. The Englishman appears to indicate that his superiority is too self-evident to need verbal assertion.

The Anglo-Saxon appears to be the only race which has practically solved the problem of constitutional freedom. Naturally, he is rather proud of this achievement. The utterances of self-glorification proceeding from John Bull and Brother Jonathan are not materially different.

It is difficult to decide which nation best or worst illustrates the combative spirit and love of conquest, so characteristic of the Anglo-Saxon race. We stand foremost among European nations in conquering and colonising,—in the attempt to extend our race and our dominion over the whole world, lacquering over our filibustering propensities by the flimsy pretence of philanthropic and religious motives. The Anglo-Saxon thinks he can permanently establish and naturalise his race, not merely in America, but in all temperate climates not within, or in close proximity to, the tropics. And a considerable number of old women of both sexes believe it. As an anthropologist, I doubt it. British settlers, whose mission is to teach the nations how to live, have not left one native alive in Tasmania; and will, no doubt, some day, make a clean sweep of all the native men, women, children, and kangaroos in Australia. In Van Dieman's Land, the civilising and Christianising process went on "with a vengeance." The white inhabitants will then call themselves true-born native Australians, and take the first opportunity of declaring themselves nationally independent. It will be the same in New Zealand, at the Cape, and in our other colonies; always provided that climate does not unkindly interfere with this curious Anglo-Saxon "little game" of Christianising and civilising savage lands. Not one in ten thousand doubts that such a system of colonisation will eventually succeed,—that it deserves to succeed! The Anglo-Saxon is everywhere the same. Strong, active, enterprising, industrious, courageous; full of unbounded self-confidence, he laughs at the most serious obstacles. Even the lessons of experience are disregarded. The Saxon grasps at universal conquest; and laughs to scorn the bare suggestion that his benevolent intentions respecting indigenous races can be ultimately frustrated by the inexorable laws of Nature.

In our scientific view of transplanted races, it is of no consequence that, after a certain number of years, the emigrants throw off alle-

giance to the parent state, and become *politically* independent. From an anthropological point of view, they are, and must remain while they exist, *racial colonies*! I shall endeavour to show that the United States' people, in spite of the episode in their political history, which resulted in national independence, have never been, and never can be, racially independent of Europe, so long as European blood prevails; that they constitute still, *par excellence*, a colony in which the Anglo-Saxon element at present predominates; that whether we consider *physique*, intellect, character, literature, laws, religion, institutions of every kind, these descendants of transplanted Europeans are, and, so long as they maintain purity of breed, must remain a *European colony*, physically, morally, and intellectually recruited and sustained from the country of their forefathers!

First, as to the physical characteristics which immediately attract our notice, Dr. Hunt, in his paper (*Anthrop. Rev.*, Oct. 1866), rightly characterises, as "some wonderful information," the following statements of Mr. Andrew Murray:—"We have seen a race of man formed under our own eyes, the Anglo-, or rather, the Europeo-American nation, as distinct and well-marked a race as any other; and yet the change has been effected over the whole region in which it occurs at the same time. The race has apparently not been produced by an American being born from an Englishman, and then by his propagating young Americans; but hundreds of thousands have had the same impress affixed upon them over the length and breadth of the land at the same time." "There he is, a nation, *per se*, known to *Punch*,—known to passport officers,—known to ourselves,—easily identified, easily figured, and easily caricatured." Dr. Hunt remarks, that "it is useless to attempt to argue seriously with an author who uses the words 'race,' 'nation,' and 'type,' as convertible terms. Nor need I dwell on the opinions of a writer who seems to have taken his knowledge of anthropological types from *Punch*." After characterising the statement, that the Europeo-American people are "as well-marked a race as any other," as "really melancholy," put forth as science, Dr. Hunt adds: "The change observed in Europeans who have settled in America, is both a delicate and difficult subject." Our President does not deny the change in many cases, but believes it to be "not of that uniform character which the author asserts." Dr. Hunt is "of opinion that the types at present existing in America are as diverse as those now existing in those portions of Europe from which they originally departed."

Having lived the greater part of my life in America, I can, so far as my personal experience goes, endorse Dr. Hunt's observations. The United States people may be called a Europeo-Africo-Asiatico-American nation (a definition which also applies, in a comprehensive sense, to the British empire); but to speak of them as a Europeo-American race is preposterous! In this vast continent, in the adjacent islands, even within the confines of the great Anglo-Saxon republic, are displayed, often more strongly marked than in the Old World, all phases of European type, nationality, character, and race. In America, indeed, paradoxical as it may at first view appear, the

anthropologist may study races frequently to more advantage than in their native homes, because the impress affixed by European governments, more or less antagonistic to racial instincts, is removed on Transatlantic soil. *There*, the Celtic man, whether French, Irish, Welsh, or Highlander; the Saxon—whether Dutch, English or Scotch,—the South German, and other European races, appear in their true characters, more or less modified, developed, or exaggerated, by what Americans call their “surroundings.”

The typical Anglo-Saxon who takes no account of climate,—who laughs to scorn the idea that such a trivial thing as Nature should interfere to rescue the dark races from his *protection*, and to hinder him from playing his favourite filibustering game of colonising foreign lands, and enslaving or exterminating the natives,—sees plenty of strong, robust men and women in America, and ridicules the statement of physical deterioration. Yet, in what sense are such specimens *American*, when one parent, or both parents, may have emigrated from the old country? Brother Jonathan crowed over the fight between Heenan and Sayers. Saxons in England and Saxons in America regarded as an international combat this celebrated prize-fight, which America claimed as a victory for Heenan, while England made it a drawn battle. Call it which you please. Heenan, who was a much bigger man than Sayers, is an *Irish American*. The battles between British and United States troops have simply been battles in which Celt and Saxon were arrayed against Celt and Saxon. That Americans, even as they are, recruited and sustained by European blood, are decidedly thinner, less robust, and less healthy, than Europeans, is a fact of daily observation, which it does not need a visit to America to verify. The well-known caricatures of John Bull as a portly, corpulent old gentleman, and Brother Jonathan as a lean, dyspeptic-looking, lanthorn-jawed subject, if not accurate anthropological portraits, are so far true, that they certainly attest the vital distinctions in *physique* actually existing between the British and American Saxons and Celts. The earlier loss of hair and teeth in America is also a significant fact. Dentists make fortunes rapidly in the United States. A dentist told me recently that the most important and skilful inventions in his art came from America. The lack of corporeal development, of plumpness and rotundity, both in men and women, is well known to Americans. They not only admit, but are rather proud of the fact, adducing it as an instance of a more intellectual, spiritual, and ethereal nature than our own, and forming their ideas of female beauty in accordance with the transatlantic type. They laugh at John Bull, and caricature his stoutness, which is, in their eyes, as offensive as the lean, half-starved appearance of Brother Jonathan is to us.

The deficiency of muscular fibre and cellular tissue is particularly remarkable in American *women*, and it is curious to note how differently this fact is treated by British and Americans. The full development of the female bosom (justly considered as an absolute essential to a beautiful figure), is far less frequent in America than in Europe. I suspect this to be the principal reason why, in the

United States, full evening dress is the exception, not the rule, with ladies. Americans, with characteristic gallantry, attribute this conformation of the female bust to the greater delicacy of the American type of beauty. The fact itself is indisputable. The late Judge Haliburton pointedly alludes to it in *Sam Slick*. The late eminent American author, Nathaniel Hawthorne, gave great offence in his last work, *Our Old Home*, by his naïve strictures on English beauty, and the stoutness of English men and women. [The author here gave a series of extracts, furnishing interesting evidence on these points.]

Mr. Hepworth Dixon, in his *New America*, says that, in pious Boston and Philadelphia, no less than in wicked New Orleans and New York, the rule as to number of children is rather that of Paris than of London. Various reasons are assigned for the increasing unwillingness of American ladies to become mothers. I am disposed to attribute the chief cause to the delicacy of health produced by climate, rendering women unwilling to undergo the risk attending pregnancy, parturition, and the fatigue of fulfilling the maternal functions. We must, however, remember that ladies in Europe shirk the maternal duties, as far as *lactation* is concerned. It is fortunate, for the preservation of the race, that the more natural life of the humbler classes in rural districts, compensates for the sterility of ladies, and the waste of infant life through the neglect of fashionable mothers in towns; that women are still produced sufficiently healthy to discharge the double maternal duties imposed upon them by their *social superiors*, and who are able to nurse respectively *two children* more easily than the delicate lady can nurse *one child*. Nature appears to have erred in providing some mothers with lacteal glands! It is remarkable that the persistent abdication of a mother's duties should be found quite compatible with the exemplification of '*woman's mission*.' An unsophisticated person might imagine it more consistent with the prevention of cruelty to animals, for a woman to abstain from becoming a mother, rather than to have a number of children, and bribe another woman to nurse them and neglect her own offspring. "Now what, if this be true," says Mr. Dixon, "can be the end of such a fashion among the upper classes, except the rapid displacement of the old American stock?"

Americans certainly do not lose fat for want of good living, for they live on a most generous scale. I have heard an Englishman express his astonishment at seeing a young American lady (whom, from the pallor of her complexion, he imagined an interesting invalid) demolishing a rumpsteak at breakfast. Of course, we must not judge of a people only by the dwellers in cities. But a fair comparison may be instituted between the occupants of British and American cities. Having left my native country in infancy, I saw England, to all intents and purposes, for the first time when I landed in Liverpool in 1852. The square-set, robust figures and florid complexions of the British, I had noticed on board the steamer. At Liverpool, I saw, in the frequency of such types, in the full development of the female figures, and rosy cheeks of the women, abundant proof that the English were more healthy than our American cousins. I was

especially struck with three things: the stout, healthy, square-built, rubicund men and women, so different from the American type in New York; the number and wretchedness of the beggars; and the large size of the dray-horses.* American women are extremely beautiful in youth, but they soon fade. The beauty of the second youth, so frequent in England, is comparatively rare in the United States. Health is an absolute essential to beauty, and perhaps no climate is more favourable to the preservation of a fine complexion than that of England. English women possess good constitutions, which maintain beauty to the autumn of life. They are the mothers of men who have carried the flag of Old England round the world.

The precocity of American children,—the early age at which marriage is contracted,—the greater rapidity with which the course of life is passed over, as compared with Europe,—are all interesting anthropological facts, testifying to the effect of climate on transplanted races. An American boy is more advanced than an English boy of the same age, because he is more mature. He enters on life earlier, and has done with it sooner, for the same reasons. An American at forty is often as *blasé*, as old, mentally and physically, as a European at sixty. The former lives faster in every sense, and crowds into a given period a greater and more multifarious experience of life than the European. An American once admitted to me, that nothing struck him more forcibly, on his return from England, than the forwardness of young Americans. The independence of little chits, who in Europe would have been in the nursery, astonished him. "In fact," said he, "in the United States there are no children." I think this youthful precocity is not confined to America. It is observed, more or less, in Australia, and other Anglo-Saxon colonies. In the United States, parental authority is laid aside much sooner than in Europe. In some instances, it would be more correct to say, parental authority is never assumed, and does not exist. Young people begin to act independently, to manage their love-affairs for themselves, arrange their marriages, and regulate their worldly careers, at an age which appears preposterously premature to European prejudices. Youth, in short, is more fleeting. Women are aware that their charms will soon be on the wane. Hence, in America, married ladies cease going into society much earlier than in Europe,—a fact admitted by the late N. P. Willis, and other American writers.

The jealousies between the two nations are curious and significant to the anthropologist, who looks below the surface of laws, religions, government, institutions, society, to the racial characters which determine all these. The Chinese do not perceive any great distinctions between us and our American cousins, whom they style "second-chop English." Unscientific British and Americans (taught to regard each other through the distorting lens of national prejudices, founded on geographical separation and political distinctions) make mountains

* I never saw any of these immense horses in America. Why has such a valuable animal not been transplanted? Is the reason to be sought in the fact that the English dray-horse can no more thrive in America, than an Englishman can preserve his rotundity in that climate?

out of molehills, and reciprocally misconceive respective characteristics. Each accuses the other of faults common to both sections of one and the same race. For example, neither entertains a doubt that his nation is the greatest in the world. The American is thin-skinned; particularly susceptible, tetchy, and intolerant of criticism on his country. If John Bull does not resemble him exactly on this point, it is not because he is less patriotic, but because, in his stolid Saxon self-complacency, the old gentleman cannot believe that his self-evident superiority can be seriously disputed. John can repose on his laurels. He has won so many prize-fights that he can afford, in his mature age, to take life easily. He may even decline to fight in every quarrel, which periodically convulses *Christendom*, without any imputations on his courage. If John Bull laughs, till his jolly old sides ache, when a Celtic doctor, *Monsieur Ledru Rollin*, assures him gravely that he is in a deep decline, and that his constitution is breaking up; the bare hint of any weakness in *his constitution* makes Master Jonathan furious. He is like a youth who thinks it manly to be sudden and quick in quarrel. In some African tribes, it is the sign of having arrived at the age of manhood (equivalent to assuming the virile robe in ancient Rome), for the young savage to go home and beat his mother. Young Jonathan has a pleasant, wild way of asserting his own independence, by occasionally shaking his fist in the face of his mother—*Britannia*.

Surprise is often expressed that the American mind does not differ more from the English or European mind. The political importance of the United States, the divisions between that country and Britain, the three thousand miles of ocean which separate the Old from the New World, lead the majority to cherish the impression that an American, or United States man, must differ materially, and in all respects, from an Englishman or a European! Yet the study of American character shows these distinctions to be superficial, and neither radical nor profound. Mr. W. Clark Russell, in *The Broadway*, September, 1867, observes: "The Americans have as yet, properly speaking, no literature of their own. American intellect, as yet, possesses no marked feature,—no idiosyncrasy. Irving, Prescott, Longfellow, Bancroft, Cooper,—the finest specimens of their literary men,—are eminently English." The writer proceeds to account for a fact, which he seems to think sufficiently strange to require some explanation. To the anthropologist who thinks "Race is everything in human affairs," it is not wonderful that American resembles English literature. It would be very wonderful if it did not, since Americans are no more than transplanted Europeans. An Englishman or Welshman, Scotchman or Irishman, may go to America, repudiate his allegiance to Britain, curse his native land, abuse her institutions, call himself an American; but unless he could change his blood, nature, race, he cannot change his Celtic or Saxon character. The various manifestations of American intellect in literature, art, science, religion, laws, culture, society, prove that the great transatlantic republic is physically, mentally, morally,—in short, *racially*,—a European colony! Hence, the sensitiveness to European

criticism, and the European pilgrimage which every respectable American tries to perform. The intellectual come to Europe to gratify sincere yearnings and aspirations. The "upper ten thousand" come for the same reason that ladies wear bundles of false hair over the occipital region of the skull, covering the *little brain*,—because it is the fashion. The intellectual aristocracy of America is, as a matter of course, especially modelled on the European type. The more cultivated the mind, the more European it becomes. The intelligent, educated American who studies the history of his race, must go back to a time beyond Bunker's Hill,—before the landing of the Pilgrim Fathers,—before the great Anglo-Saxon race had divided its blood into two great currents. Bright as are the pages in the history of the United States, the chronicle is too brief to satisfy the mind of the student thirsting to drink at the great fountain of human history. It is not surprising that the cultivated American is overjoyed to acknowledge a common ancestry in the race or races which produced Alfred, Chaucer, Shakespere, Bacon, Milton, Locke, Newton, and so many other great men,—to admit that the Declaration of Independence, on Boston Common, was anticipated by *Magna Charta* at Runnymede;—that he comes to the land of his forefathers with feelings of devotional patriotism, more intense and rational than the spiritual allegiance of pilgrims to the shrines of Mecca and Rome! Washington Irving, in depicting English life, is more English than a native Englishman.

When Mr. Andrew Murray writes of the Americo-European nation, or race, he does not account for the great distinction in character, *physique*, speech, manner, etc., between the British American and the United States man. The peculiar shrill nasal voice, the Yankee drawl, is of itself sufficient to distinguish these two sections of the "Europeo-American race, nation, or type!" I shall be happy to hear from some medical gentleman an explanation of the cause of this peculiarity of voice. It may be considered as the Yankee accent, equivalent to the accent respectively indicating English, Irish, Scotch, etc.; but I am disposed to think that climate has something to do with it, by weakening the chest, and producing a *false* voice. The distinction between British American and United States citizens in this respect, may be due partly to the later settlement of the colonies not allowing time for results similar to those observed in the republic; and to the northern climate being more congenial to Europeans. It would, however, be a great mistake to suppose that the same parallels of latitude imply the same climate in the eastern and western hemispheres. Quebec, Montreal, St. John's (New Brunswick), and Halifax (Nova Scotia), are several degrees farther south than London. Yet in all four towns the cold in winter is much more severe, the heat in summer much more intense than in London. The differences between the British American and the United States man are, no doubt, partly due to both causes,—a later settlement of the colonial territory, and difference of climate; also, to the more intimate ties connecting the colonies with the mother-country, producing corresponding social results of culture and training.

Many persons ascribe the vocal peculiarity, spare figure, deficiency of bust, pale complexion, and dyspepsia, observed in Americans, solely to habits of living, eating, drinking, excessive smoking, and chewing tobacco. But to what cause are these habits reducible, if not mainly to the changed conditions affecting a transplanted race? Take, for example, the American drinks. Here the Yankee is truly original. The sherry-cobbler has become classical. We may "*guess*" at the nature of the compounds implied in the words "gin-sling," "whiskey-skin," "brandy-smash," "gin or rum cock-tail," "mint-julep;" but with all the aid derived from the machine invented by Mr. Babbage, we are at a loss to "*calculate*" the ingredients which enter into such mysterious compounds as "apple-jack," "white nose," "stonewall," "chain-lightning," "railroad," "rattle-snake," "back-straightener," "corpse-reviver," "moral suasion," "bottomless-pit," "sabbath-calm," etc. From this list, which might be greatly extended, it might appear that Yankees literally got up in the morning to follow after strong drink. But though the Americans are a *drinking*, they are not a *drunken* nation. These drinks are by no means so formidable as they may appear. At New York, and as we advance south, the climate becomes unfavourable to the strong spirits, brandied wines, and heavy malt liquor, which may be drunk with impunity in the north. During the hot summer weather, this remark applies generally to North America. Beer, it is said, must be drunk in a drizzle. Our humid climate is especially favourable to the consumption of beer. Hence, on the principle of natural selection, brewers may be considered as a production of the soil and climate of Britain, and to constitute a race, especially favoured in the struggle for existence. These American drinks, containing but little alcohol, being exceedingly palatable, cool, and refreshing, may be, and *are*, drunk frequently with impunity. Even in choosing what to eat, drink, and avoid, Europeans cling respectively to their native habits and customs. The beer-drinking Englishman and the *Läger-bier*-drinking German, whose tastes and stomachs rebel against republican potations, are accommodated respectively at English and German houses, where each may enjoy his peculiar and favourite vanity.

America is a wide word. Between New Orleans and Quebec, from Atlantic to Pacific, the anthropologist may note the most antagonistic varieties of racial type displayed in *physique*, character, mind, habits, etc. In British America alone, English, Scotch, Irish, French immigrants form respectively colonies within colonies. Lord Durham has drawn an able picture of the French Canadian, or *habitan*, especially interesting, as illustrating Knox's views as to the inveterate antipathies and non-fusion of races. Though living under one government, and professing to worship one Saviour, British and French have made no steps towards amalgamation in Canada. Far from intermarrying and blending into one race, they cannot be induced to associate together in any way. They are taught apart, they worship apart; they rarely meet at the inns in the cities.* "Social intercourse never existed be-

* From Lord Durham's Report to the Queen, extracted from Montgomery Martin's *British Colonies*.

tween the two races in any but the higher classes, and it is now almost destroyed. At an agricultural show, French farmers would not compete with the English; distinct prizes were given in almost every department to the two races; and the national ploughing matches were carried on in separate, and even distant, fields. Their mutual fears restrain personal disputes and riots, even among the lower orders; the French dread the superior physical force of the English in the cities; and the English in these places refrain from exhibiting their power, from the fear of the revenge that might be taken on their countrymen scattered over the rural parishes. The two parties combine for no public object; they cannot harmonise even in associations of charity. The only public occasion on which they ever meet is in the jury-box, and they meet there only to the utter obstruction of justice."

Knox thus describes the attempt of France to colonise Canada:—"The most highly civilised people on the earth, transferred to a vast country a portion of their people. This was no helter-skelter, pell-mell, go-ahead, Saxon rush,—no Californian rout; it was an emigration of a portion of a Celtic race, with all their household gods, their monkeries and mummeries, their nunneries and seigniories, feudalism and primogeniture; with every other law and influence which feudalism and religion could devise to enslave the souls and bodies of men. It was to be Old France on a small scale; and so it became, very speedily, with this difference, that being withdrawn from the vast body of their race, they remained nearly agricultural, as France was when they emigrated, so that a traveller, on landing, might find himself suddenly translated back, in time, to the period of Louis Quatorze, or even of the Regency; little men with sky-blue coats, like dreamy, half-crazed fiddlers; little women, little horses and cattle, little carts, still smaller ideas. Had the colony been left to itself, cut off from Europe for a century or two, it is my belief that the forest, the buffalo, the *wilde* and the Red Indian would have pushed him into the St. Lawrence, from the banks of which he had never had the courage to wander far. The race degenerated; the *habitans* submitted to a handful of English troops; they could not strike one blow for their country. They had sunk so low that when the glorious name of 'Liberty' inscribed on her colours, enabled Old France, —in a period so brief as to appear incredible,—to strike down, for a time at least, the monstrous dynasties of Europe, the Canadian Celt remained quiescent, with the noblest republic for his next neighbour the world ever saw."

Though correct in the main, Knox does not do justice to the French Canadian. He showed that he could strike a blow for his country during the rebellion. *Buffaloes* are not very troublesome in the neighbourhood of the St. Lawrence! The author should have written *moose*, an animal closely resembling the European elk. The inferiority of Celt to Saxon in the art of colonisation, Knox ascribes to the want of self-confidence,—of innate courage to meet the forest or the desert. The self-confident Saxon cares little or nothing for the land of his birth. He emigrates, and becomes a real native

American, Tasmanian, Australian, Africaner, as the case may be. He plunges into the forest; boldly ventures on the prairie; fears *no labour*. All the earth he is prepared to cultivate and sell to the highest bidder, so that it suits his purpose. Celts cling together in town and hamlets; the Saxon will not build a house within sight of his neighbour's, if he can avoid doing so. The Celt being without individual self-reliance, divides and subdivides, in the Irish cotter style, the bit patch-land left him by his forefathers, till his condition is scarcely superior to the hog which shares it with him. To sell the land, to divide the proceeds among the family, to accept his share and plunge boldly into the great game of life, is a step the Celt dare not take. He is not deficient in courage; no braver race exists; but he has no industry, no self-esteem, no confidence in his individual exertions (Knox, pp. 323, 324, 330).

While travelling in the townships near Montreal, on the right bank of the St. Lawrence, I thought I could perceive a verification of these views in the difference of the farming of the two races. The country settled by the French is flat; the roads are perfectly straight, and, in consequence of the subdivision of property, the freeholds form long, narrow strips of land, fronting on the road, which is thus lined with poor whitewashed cottages, presenting the appearance of one interminable straggling village. So perfectly alike are these dwellings, and at such regular intervals do they occur, that the traveller might sleep for twelve miles and not know, on waking, that he had advanced a rod. The monotony is most oppressive; and it is a great relief to exchange the French country for the hilly, undulating land settled by Scotch and English, where we find large farms and substantial dwellings at considerable distances from each other. In one respect, however, the French *habitan* has not degenerated. He is lively, cheerful, contented, and preserves that exquisite politeness for which his race is so justly celebrated. We do not look for civilised manners in the backwoods; but in the depth of a Canadian forest, I have been welcomed in the *shanty* of a *habitan* with ease, apart from familiarity,—with respect utterly devoid of servility. I have seen the French Canadian peasant display a native grace, combined with a manly dignity of deportment, which I have sought for in vain among Britons far his social superiors, and which a European gentleman or nobleman might study to imitate with profit. In sincerity, the Saxon may be superior; in refinement of manner, he is far inferior to the Celt.

When such are the racial distinctions among the four millions inhabiting British America, it would be superfluous to insist on those existing among the population scattered over that vast tract of land, which, under the name of the United States, stretches from the twenty-fifth to the forty-ninth degree of north latitude, and from the sixty-seventh to the one hundred and twenty-fourth degree of west longitude; whose greatest breadth is estimated at 1,300 miles, and extreme length from Atlantic to Pacific is 2,780 miles.* To suppose

* Chambers's *Information for the People*, vol. i, p. 273.

that the thirty millions dispersed over this immense area form a homogeneous race, because they live under the star-spangled banner of the Republic, is a self-evident absurdity. One might as well assert that the Celtic Irish, Welsh, Scottish Highlanders, the natives of Hindostan, of the West Indies, of Australia, New Zealand, and the Cape, the French Canadians, and the English, all form one homogeneous race, because they constitute the British empire, on which the sun never sets! Mr. Murray tells us that the change in race "is effected over the whole region in which it occurs; that hundreds of thousands have had the same impress affixed upon them over the length and breadth of the land at the same time." *When* does this remarkable change take place? Immediately on entering an American port? or on landing? or on drinking the first sherry-cobbler? Or does it not begin until the enlightened immigrant has formally renounced the "rotten old country" of his fathers, and taken the oath of allegiance to the land overshadowed by the glorious bird of freedom, who at the same instant dips his beak into Niagara, his tail-feathers into the Gulf of Mexico, and his almighty pinions into the Atlantic and Pacific Oceans? *Then* the miraculous change is effected, and the jolly, jovial, rubicund, rotund, portly, and protuberant Englishman dwindles rapidly into the lean, pale Yankee! Why does not the change extend to the other three types of humanity on American soil,—the black, red, and yellow men? Why do none of these types change materially, except by interbreeding? As to the white races alone, I have shown that a century of the closest connexion and community of government has not amalgamated Saxon and Celt in Canada. There is far less probability of races amalgamating under republican institutions. Look at the facts. Emigrants naturally cling together in a new country. Germans intermarry among themselves. So do the Irish. They live together, vote together, and their numbers are exercising a rapidly increasing religious and political influence in the United States. The Saxon settles down quietly in the land of his adoption. The Irish Celt does not forget *his* country. True to his race and his pugnacious propensity, he attacks the Saxon in Canada, merely to keep his hand in, and plots and schemes to separate Ireland from Great Britain. Thinking, as I do, that the Celtic man requires a paternal form of government, I regard the proclamation of a Fenian republic as a mere passing political agitation,—a mistake resulting from the sympathy of the Irish in America with the institutions of the United States. The Irish are proving as troublesome to Saxons in America, as to Saxons in Britain.

Independently of naturalised foreigners, native Americans differ among themselves almost as much as they do collectively from the British colonist. The three great sections of north, south, and west are so distinct in appearance, habits, manners, social and political views, as almost to form three separate nationalities. The word *Yankee*, which we bestow on all United States citizens—just as *they* lump all British subjects together as *English*—is in America confined to the natives of the New England States. The word really means English, and is a corruption of the term *Yengee*—the nearest approach

which the Indian could or can make to the former word. The late war illustrated the rivalry between north and south, and so far as it was a war on account of the Negro, confirmed the opinions of De Tocqueville, and the prophecy of Knox, that, "The war of races will one day shake the Union to its foundations." But it is in my opinion a total misconception of the true cause of that war, that it was undertaken solely by the North to emancipate, or by the south to retain the Negro in slavery. It was a war to decide which great section, the north or south, was to rule the republic. In the south and in the far west, where the waters of the Missouri and the Mississippi form a natural boundary between Atlantic and Pacific territory (possibly marking the eastern and western limits of two future empires), the word Yankee is a contemptuous term whose significance is not appreciated by British Americans or Europeans. The southern planter, boasting a descent from the old English cavalier, looked down upon the cotton-spinner and the wealthy trader of the New England States. The sturdy western backwoodsman despises both, and regards the refined and conventional citizen of Boston, New York, and Philadelphia from the same point of view as a British farmer regards a dapper Cockney. *Ceteris paribus*, British Americans and northern men are, I think, stronger than those of the south. As we approach the equator climate begins to tell. The 30th degree of north latitude forms a tolerably correct southern boundary of the United States, although Florida extends as low as 25 degrees, considerably nearer the tropics than Algeria. The colonisation of this African colony by the French is an experiment whose issue is extremely problematical. In the Southern States the Negro thrives and increases his numbers—(at least he did before the war emancipated, and made him free in many instances to starve), but the white man cannot labour in the south until the *climate* has been *abolished*! The superiority generally evinced by the Confederates in pitched battles furnishes no proof of greater physical strength. The south has generally excelled in *military*, and the north in *civil* affairs. The Confederate armies were officered by men who had received an excellent military education at West Point. I doubt if the world can show a finer race of men from a physical point of view than the lumbermen of New Brunswick, from amongst whom was principally raised the 104th Regiment, which did good service in the war of 1812, and marched on snow shoes several hundred miles through the forest in the depth of a severe winter.

I agree with Mr. Hepworth Dixon that the white and red men have mutually influenced one another to a much greater extent than is commonly supposed. On the frontiers of civilisation in the far west, although they are generally employed in shooting one another, the two races seem to have adopted each other's vices. The Indian is drunken, treacherous, and false. The white man is ferocious, polygamous, and is asserted, in some well-authenticated instances, to have practised cannibalism. But the influence of the Aborigines is far more profound and extensive than this. "What man," writes Mr. Dixon, "can doubt that Indian ideas on witchcraft, on polygamy, on plurality of gods, on the migration of souls, on the presence of spirits,

on future rewards, have entered deeply into the popular mind, and are now affecting for good or ill the course of American religion and thought. The red man is the original source of all our spirit-rapping, all our table-turning, and in the act of invoking demons to his aid, he is still beyond the reach of such puny rivals as the Davenports and Homes."

The Negro and Indian questions, Miscegenation, Mormonism, the Woman question, or the movement for abolishing all distinctions between the rights of the sexes (which would be a very sensible movement if we could first abolish all distinctions of *sex*); these are all important anthropological subjects, deserving of separate independent treatment. In conclusion, I briefly recapitulate a few of the principal points of my paper. I hope I have not altogether failed to show, in reply to my question: Who are the Americans? that the white population of North America are transplanted Europeans and their descendants, and do not form one distinct homogeneous race; that, independently of the black, red, and yellow types, represented by Negro, Indians, and Chinese, the white type is represented by various European races, which show no tendency to amalgamate and lose their respective racial characteristics: that the United States people, although politically independent, is anthropologically a Europeo-Africo-Asiatico-American nation, and that the present predominance of European blood renders the Americans essentially in the racial sense, European colonists. I have drawn special attention to the effects of climate—the physical alterations on the European races so palpable as to form the basis of the theory of a new anthropological type; and gallantry forbids me supposing that I have exhausted the patience of anthropologists, by the accumulation of evidence as to the effect of climate, in modifying the form, complexion, and health of woman. I have adduced testimony in support of Knox's view, that the colony might have already ceased to exist, but for the continual influx of fresh European blood. I have brought prominently forward the important fact that the colony has never been isolated from European immigration.

Two important anthropological questions are suggested in the antipathy and antagonism of races, and the physical deterioration slowly but surely effected by climate. The antagonism of the various races on American soil will eventually bear its inevitable fruit. The white races are only allied in attacking, subduing, and destroying the dark. Even as it is, before that object is achieved, they are at war with one another, and are continually engaged in an amiable rivalry as to which can excel in fabricating the most ingenious infernal machines, the most admirably contrived engines of death and wholesale slaughter. It is of no use crying peace when there is no peace, or ignoring the melancholy fact that man is the most destructive of all animals. The combative propensity and racial antipathies leading to war, and the less apparent, but far more deadly struggle for existence, resulting in natural selection, or the preservation of favoured races, going on before our eyes on the American continent (and everywhere else), do not concern the man of science in their political aspects, so far as they affect the permanency of the Union; but, as illustrating the develop-

ment of racial character, and the contest of the human pygmy with the giant nature, they offer subjects of profound interest to the anthropologist. That of climate raises, if possible, a still more deeply-interesting question. Will European colonisation be permanent in America? Can a colony be called successful which is continually recruited from the mother country? The fact that Anglo-Saxons in Britain fight under a Union Jack, and Anglo-Saxons in America under the stars and stripes, is not a satisfactory answer to the question. Nations are as subservient to the laws of nature as colonies. Has this great experiment in transplanting man succeeded, or will it succeed? Will there ever be a native-born white race in America, so perfectly naturalised and acclimatised as to be thoroughly independent of supplies from Europe, and permanently self-supporting? Will Celt, Saxon, and German Europeans generally fail in the north as Spaniards and Portuguese failed in the south? Will the prediction of the great anthropologist be fulfilled: "A real permanent American or Australian race of pure Saxon blood is a dream which can never be realised." This solemn problem may be considered as forming a portion of a still more comprehensive question. Can the white or European races ever permanently colonise the globe? Can they establish themselves even in temperate zones far distant from their native soil? Or, are they destined to repeat the failure of the attempt to extend a race beyond its natural limits, which history records of all the great conquering nations: Assyrian, Persian, Greek, Roman, Arab, Turk, Celt? I am disposed to agree with Dr. Hunt, that there is no such thing as real permanent acclimation. In a paper read before the British Association at Manchester in 1861, our President says: "*We have exhaustion and degeneracy, but no real acclimation.*" The modern Saxon may be destined to learn practically that the teachings of our science are not to be despised, and that in these lines, which seem to suggest the scientific theory of distinct racial realms for *man*, as well as for other animals, and plants, and that the various races cannot overleap their respective natural limits with impunity,—Horace possibly anticipated some of the conclusions of modern anthropological science.

*"Nequicquam Deus abscedit
Prudens Oceano dissociabili
Terras: si tamen impie
Non tangenda rates transiliunt vada.
Audax omnia perpeti
Gens humana ruir per vetitum nefas.
Audax Iapeti genus
Igнем fraude malâ gentibus intulit."*

The President moved a vote of thanks to the author, which was carried unanimously.

The Rev. DUNBAR HEATH considered the paper both excellent in itself and well put together. He had no fault to find with it, except in the result arrived at by the author. His theory appeared to be that there were three or four races of men huddled together on the

American continent. The question was, what would be the result? The author's opinion was, that there would be no amalgamation of those races. To some extent, the facts seemed to bear out the author; but nevertheless, he could not conceive it possible that six or eight different races would always subsist under one government. Character—*geist*, as the Germans termed it—was formed alike in individuals and in nations: and just as there were several spirits, or inclinations, within ourselves; so are there in nations spirits and propensities contending, till at last one of them got the better of the rest. Such did he think would be the case in America. Archæology revealed that Europe was once covered by Tartar races,—before them, perhaps, by the mute men,—by Celts, Teutons, Moors, and others; but now, what were the results? The Franks had become the modern French nation; and, in like manner, the races which had produced the English and others, had become unified; he therefore looked for the same result in America. There would be a national character in America, though there was none at present. What, he inquired, would be the result there? It would have to do with politics; for it was the political force that would ultimately govern. The future of the American depended upon which of the races had the mastery,—perchance the Negroes would have; perhaps the Irish, or the Swedes, or the Teutons; but whichever it might be, there would be a result in America, just as there had been in Europe. It was remarkable that the northern Americans seemed to have utterly lost all that political instinct which was so strong a feature in Englishmen, and to be guided by passion, which was the most powerful political influence amongst them. The course of politics would show which of the six or eight racial forces would predominate. In his opinion, the paper had a definite object, which he hoped would be kept in view. The author's argument was that several racial differences exist, and would continue; but he held that, whether the national character became Yankee or Southern, there would be, in time, a distinct American national character.

Mr. ANDREW MURRAY said, that as the author of the work (*The Geographical Distribution of Mammals*) which had formed the basis of much of Mr. McGrigor Allan's amusing strictures, he might be allowed to say a few words on this subject. Mr. McGrigor Allan denied that there was any appreciable difference between the English and the Anglo-Americans. He was not, indeed, wholly consistent in his remarks on this point, for at the same time that he disputed this, he supplied multitudes of examples to the contrary, which he referred to habits and modes of life. But adopting the view in the main that there was no material difference, he twitted him (Mr. Murray) with having arrived at his opposite conclusions from a study of the pages of *Punch*—the inference being that the views of an author who drew his materials for scientific discussion from such a source must be measured by the standard of the fountain from which he drew his inspiration. If this were so, Mr. McGrigor Allan has taken a great deal of unnecessary trouble, for he had devoted a very large part of his excellent paper to controverting them.

The truth is, however, that his (Mr. Murray's) reference to *Punch* had been misapplied. He did not give the caricatures in *Punch* as his reason for believing that the Anglo-Americans were of a peculiar type. What he said was that they were peculiar, and that the fact was so notorious that the type was seized by *Punch*. Any one who was familiar with the faces of the New Englanders would admit that *Punch* had seized the types correctly, and it appeared to him that this was a kind of evidence especially valuable and impartial, as it was plain it could have been given with no object affecting this inquiry. Mr. McGrigor Allan had dwelt on the small extent of difference between the European and the Anglo-American, and seemed to demand more important changes before he could admit that they were changes at all. But all changes were matters of degree, and if the existence of permanent change was admitted at all, the principle for which he (Mr. Murray) contended was conceded. In estimating the extent to which change of race might be expected to arrive under new conditions of life, it appeared to him that the most important point of all to consider was the amount of change of conditions. We know from our own sensations how slight a change of condition will act upon our system. A migration from Brompton to Hampstead, or *vice versa*, will restore health or invigorate the system. Any change will affect us; but the greater the change the greater the effect. Now, it would scarcely be possible to find any two countries at such a distance from each other as America and Europe, more nearly alike in general character; consequently, great change was not to be expected. It was part of his creed that length of time had nothing to do with alteration, except as giving greater opportunity for repeated change of condition. Of course, some time must be allowed for the change to operate—just as we allow time for an alternative or tonic to get into the system—but just in the same way as after the alternative or tonic has done its work, a continuance of the same dose ceases to have any effect, so he regarded a continuance of residence in a new country would have no more effect after the alteration in the race had once been established. Here we are dealing with the life of a species, and not with that of an individual; and, of course, a correspondingly greater time is required for the alternative dose of change of condition to operate. But the principle is the same. In his opinion, too, Mr. McGrigor Allan underestimated the amount of change which had actually taken place in the Anglo-Saxons, and had entirely overlooked (at least he, Mr. Murray, had failed to catch any observations upon it) the change in their intellectual constitution. This was of a very marked character. Every one knew the remarkable talent for mechanical contrivance which had been displayed by the Americans. It was a special talent running in a special direction, and struck him as of great significance in this inquiry. Mr. McGrigor Allan had said that if the Anglo-Americans had undergone a change, so should all other immigrants; and had challenged the opponents of his views to produce other instances of change in other parts of America. In reply to that, he pointed to the American Negroes and French Canadians in North America. In truth, the fact of such changes having taken place was one of the very

arguments adduced by him in support of his general views of change. He maintained that such changes had taken place in every country on every part of the globe in which large masses of immigrants had settled—Mexico, Australia, Peru, were notable examples. More than this, bodily change was always accompanied with mental change. We had only to compare the intellect of some of the wealthy blacks of the Southern States with that of the savages of West Africa, from which they sprung. True they were blacks, and had the character of intellect of the blacks, but immensely advanced. Many of the blacks in these States were intelligent, clever mechanics; and more than all, many of them were actually industrious. Industry (including in the word forethought for the morrow) he regarded as one of the first steps in the progress of development of the human races. On some points less directly affecting his own theories, he differed from Mr. McGrigor Allan. He thought he did injustice to his countrymen in attributing to John Bull a haughty self-complacency, which looked down upon everything but what was British. The unsociability and reserve, which he so interpreted, appeared to him in a great degree rather evidence of shyness and self-depreciation. He was so doubtful of his own excellences, that he would not expose himself to the rebuffs which his modesty suggested he might receive. The more frank Gaul never conceives it possible that any one can doubt of his superexcellence, and acts accordingly. He would, in conclusion, suggest to those anthropologists who believed in the existence of races, tribes, and families as distinct, tangible, and definite things, that they might with advantage take a leaf out of the book of zoologists, who, after long believing in the existence of genera, families, etc., were now coming to regard them as mere conventional subdivisions devised by systematists for the convenience of arrangement. He did not dispute the existence of divisions; but as no two were alike in degree of difference, in number of differences, or in quality of difference, he held it to be impossible to define or separate them into groups of equal value, or to say where a tribe becomes a nation, a nation a race, or a race a species.

Mr. A. C. SWINBURNE said that not having been in America, he felt a certain reluctance in expressing his opinion on the question, but he must protest against the author's remark that there was no root-point of difference between the literary men of America and England. In his opinion there was a marked difference; and if there were any similarity between the writers mentioned and those of our own country, he thought it was to this extent—that Washington Irving's compositions were Addison and water, and those of H. W. Longfellow, Tennyson and water. But there was one American poet, who, at least in his opinion, exhibited a special peculiarity not taken from any European model; namely, Edgar Allan Poe, whose works he had always admired as poetical and having an intellectual expression of their own. There might be many better writers in Europe, but he knew of none; and, at any rate, there was undeniably a peculiarity in Poe. So much for the south, of which Poe was an example. And with regard to the north, there was Walt Whitman, whose composi-

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tions were undoubtedly superior. There was something quite fresh and new in them, whether for praise or dispraise, and a decided originality. His writings had received a slow acceptance even in America; but they were slowly and surely making their way in Europe, and would in time be fairly recognised. America was not so sterile as the author had endeavoured to make out; but, on the contrary, she appeared to have, nay, she had, a new spring of intellectual power. She had amply indicated her power of throwing out original ideas both in literature and in mechanism, which could not in any way be referred to Europe, Asia, Africa, or to any other place. Then there was Emerson, in whom, though it must be admitted there was a certain infusion of European feeling, there was also a distinctive feature not European at all. Literature had been said by some to be the smallest test of intellectuality, and perhaps it was so; but, nevertheless, it was worth while to inquire whence the two men he had cited, who had made their mark in Europe, had derived their peculiarity. In truth it was purely American. Apart from literature, America had solved the great problem—which Europe had not yet succeeded in solving—the problem of democracy. It did not signify what were the particulars in each case, but it was certainly the fact that the question of democracy was agitating all Europe. Russia was being convulsed by it, Spain was heaving with the throes of it, in France it was ready to burst forth instantly—of England he would not speak—all were in the throes of convulsion upon this question, but in America it was solved. In Europe the nations exercised a certain influence over one another; the Anglo-Saxon race could not proceed alone. England could not move without moving Prussia, Prussia without moving Italy, and so on. In his opinion, American intellectuality was an original distinct native product, not derivative from any other country.

Dr. J. W. WOOD then spoke at length, but as he has kindly promised to put his remarks in the shape of a formal communication, their insertion is deferred.

Dr. BEIGEL moved, and Mr. BROOKES seconded, the adjournment of the discussion.

Dr. CHARNOCK asked to be allowed to remark, in reference to what the Rev. Dunbar Heath had said about the Tartars, that there was no reason to think they ever occupied more of Europe than they do at present. The Celts, on the contrary, had at one time occupied every inch of European territory.

The meeting then adjourned.

MARCH 31ST, 1868.

DR. HUNT, PRESIDENT, IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

The Fellows elected were read as under:—Richard Mullins, Esq., of Rugby; J. W. Wood, Esq., M.D., of Atlanta, Georgia; James Barr

Mitchell, Esq., M.D., of Paris ; J. Charlton Parr, Esq., of Warrington ; Dr. Thomas Godrich ; John Henry Biddles, Esq., Solicitor ; Charles Atkins, Esq.

Local Secretary.—The Rev. John George Wood, M.A., F.L.S., of Erith, Kent.

Honorary Fellow.—M. Tschurowsky, Moscow.

Corresponding Member.—Dr. Leemans, Leyden.

The following presents were announced to have been received, and thanks were voted to the donors:—

FOR THE LIBRARY.

From the AUTHOR—Nursery Tales of the Zulus. By the Rev. H. Callaway, M.D.

From the EDITOR—The Med. Press and Circular.

From the ACADEMY—Memoirs of the Imperial Leop. Carol. German Academy of Naturalists, vol. xxxiii.

From the AUTHOR—Chapters on Man: 1868. By C. Staniland Wake, F.A.S.L.

From the AUTHOR—The History of Collingham: 1867. By E. G. Wake, M.D.

From the SOCIETY—Report of the Proceedings of the Geological and Polytechnic Society of the West Riding of Yorkshire.

From the AUTHOR—Ludus Patronymicus. By Dr. R. S. Charnock, F.S.A., V.P.A.S.L., etc.

The Rev. DUNBAR I. HEATH exhibited a large collection of Japanese toys.

Mr. GROOM NAPIER exhibited a variety of articles from New Zealand, including specimens of gum and of jade.

The PRESIDENT then called on Mr. Brookes to resume the adjourned discussion on Mr. Allan's paper on "Europeans, and their Descendants in North America."

Mr. BROOKES said the object of the paper was to show that the descendants of the English who originally emigrated to America are still Englishmen, only with a certain falling off; and that they were not a distinct race, nor likely to become so. From that view he (Mr. Brookes) decidedly differed. The facts quoted by the author in support of his opinion—the deficiency of hair, of adipose tissue, and the bad teeth, were not facts to justify his conclusions as to the degeneracy of the race. The Americans had given proof of originality in many things. Mr. Swinburne (than whom few could be more competent to judge) had borne testimony to the originality of two of their poets; and they had shown originality in diplomacy, in mechanical inventions, and in government,—yes, he would repeat it, in government; for they had shown that farmers, and planters, railsplitters, and tailors, were quite as competent to govern empires as "kings and princes to the manner born." The American republic was, in fact, as well governed as any empire in this part of the world. He did not admire their mode of government in many things,—it would not suit him, nor the people of this country perhaps; but if it suited the American people, that was quite sufficient. The

paper went to prove that races cannot be transplanted. None of the facts adduced, however, proved that; but the contrary. The change already effected in the Americans had been very great; greater, indeed, than could have been supposed possible in the time. The extraordinary manifestation of self-conceit was said to be only an exaggeration of what was seen in John Bull; but he contended that it was totally different. The English were not a boastful, swaggering people, and the reserve and pride which characterised them was totally different from the self-assertion and self-conceit of the Americans. They were quite distinct manifestations of character, and might be considered indications of the formation of a new race. He contended that races might change, and that what is called exhaustion and deterioration might be nothing of the kind. If it be true that races cannot be acclimatised and changed to accord with different conditions of climate, etc., whence came all the races now existing in Europe? The Celtic race occupied all Europe at one time, and they came from the far east; and if such a race could become acclimatised, and constitute the permanent inhabitants of all the various countries of Western and Northern Europe, the proposition put forth in the paper could not be maintained. The facts stated by the author were capable of other explanations. The English in America had only been there one or two hundred years, which was but a small period compared with the thousands of years during which the Celtic race had been in the process of formation, since they left the far east. Whence, he asked, came the British race, and what were their definite characteristics? They had been forming during two thousand years, and were not yet properly formed. No race, he considered, could ever exist in future so perfect as the Celtic and Teutonic races, in consequence of the facility of communication and of intermixture which had been introduced in modern times; and no period would be sufficient to allow of the formation of such distinct races again. We are still a mixture of all the races of Europe, and are likely to be for, perhaps, a thousand years more. The time might come when this country would be considered a kind of used up country, and England would be left behind. There would then, after a lapse of a thousand years or so, be a race in England possessing the combined characteristics of all the races that had come to this island. If, therefore, it required as many thousands of years to form other races, it was premature to pronounce any opinion against the possibility of a new race in America.

Mr. A. C. BREBNER said he had never been in America. He agreed generally with the remarks of Mr. Brookes. He did not refer to the political conditions of the Americans (who were progressing in the same road we ourselves had travelled in), but to their physical and intellectual qualities. He thought there were the germs of a new people in America, but time was required for its complete formation. The British people themselves were not produced and moulded, as they are at present, in a day, nor had they yet finished growing in strength, vigour, and power; being themselves only acclimatised colonists from Asia. As to the alleged deterioration in the physical power and intellectual qualities of the Americans, no proofs of either had been ad-

duced, and, in fact, the very reverse was the case, as evidenced by the indomitable energy, courage, and disregard of hardships displayed by both sections of North Americans in the last war, especially in the forced marches of *Stonewall* Jackson and Sherman, and in the defence of Richmond, and in its siege and capture. Their original literature is in most cases bolder and more romantic. He believed the same peculiar genius of invention had been shown by no other people. Mr. Allan said the climate enervated the women and prevented their having children. That might be partly true, but it was much to be doubted whether there was not a settled determination with the married to have no children, or a very limited number. The women in America being able to devote their energies to so many more pursuits than was possible in England, they were not so desirous of marriage as in England. The quality—not the quantity—of the children produced was the index of national strength; in large families there being few attaining to adult age. It might be well, considering the number of children forced into the world in England by their parents before they were able properly to maintain them, only to swell the ranks of the criminal and poorer classes, if many of our British men and women followed the self-denial of their American cousins. The non-bearing of many children might also arise from obvious motives of political domestic economy. Such a fact did not show any deterioration of a people, as the same was the case in France. Mr. Brebner protested against classing the whole of the American nation as Anglo-Saxons, which is a misnomer as regards the British people themselves, and, therefore, how much more so as regards the Americans! Anglo-Saxon was a name the British people had little claim to and hardly any reason to be proud of, considering that the Anglo-Saxons, after their conquest by the Normans, made scarcely any effort to assert their freedom. "They bowed their heads without resistance to a stronger and more energetic race," as Hardy observes. The British people and their language were composed of the best bloods and languages in the world commingled, but he (Mr. Brebner) believed the Normans had given the tone to the British people and their language. The Celtic and Danish elements were, however, much stronger than was suspected; and, besides, the use of the term Anglo-Saxon ignores entirely the large Scandinavian infusion of blood in Great Britain. The very forms of the old Anglo-Saxon were extinct, a point ignored by philologists in general. This was, however, a material point in the discussion. The forms of the letters and inflections of our present language were in a great measure the products of a *Lingua Franca*, or Norman language, mixed to a great extent with other languages. But all bloods and languages were so intermingled that apparently there was no pure blood, or race, or language in Great Britain.

Mr. BENDIR thought the subject an enticing one, as nothing could be of more interest to anthropologists than the question of stability of race. In the discussion that had taken place Mr. Bendir apprehended the term "American" had not been used by successive speakers with the same meaning. If an American were supposed to be a citizen of the United States, descending originally from English or other Euro-

pean parents, who, however, for a hundred years or upwards, had resided in America and not intermarried with immigrants,—if such persons existed, Dr. Knox's theory was not applicable to them. A previous speaker had asserted there were within his personal knowledge families such as he had mentioned, and they must be considered as the typical American. Another fact in contradiction to Dr. Knox's theory appeared to Mr. Bendir to be the very existence of the Mexican people, admitted to be a distinct race by every unprejudiced investigator. In vain had Mr. Bendir looked to Mr. Allan for some new facts or arguments to prove Dr. Knox's theory, of which the paper contained simply illustrations, and they displayed, certainly, considerable ability and could not but amuse the audience. Still Mr. Bendir felt disappointed, because Mr. Allan's paper did not advance science, and he suggested that his object ought to have been to show the progress that was made within the eighteen years which have elapsed since Knox first published his theory. Mr. Bendir believed there was evidence to show that the whites of the United States were more of a distinct race already than Englishmen in the Colonies, and he compared, in confirmation of that assertion, the "Americans" with the English in New Zealand. He did not agree with Mr. Brookes in considering the English an imperfectly formed race; on the contrary, he thought their racial character was distinctly marked; if there were not at present sufficient distinctions in American character to constitute a new race, there might be in the course of time; and it was the most scientific way of treating the subject to say, in the absence of more facts, that it might or might not be. He consequently suggested that neither Mr. Allan nor Dr. Knox had laid down an incontrovertible theory on the subject, but, though he disagreed from them in their general conclusions, he could not, on the other hand, concur with those who conceived that everything was so very original in the Americans. With regard to their literature, he did not perceive, as yet, much originality in it. He presumed to differ in that respect from Mr. Swinburne, for he had not found any originality in the poetry of Walt Whitman. There were in his writings many striking passages and some fine points, but interwoven with a mass of confused sayings, apparently put together by chance. With regard to their inventive genius, he believed it was not greater than that of some other nations, though in consequence of the scarcity of manual labour they had been urged to the construction of machines, by which such labour might be saved. The question of originality of race, however, was not to be decided by mental capacity only, but also on physical grounds, and facts and statistics were wanted to prove the supposed distinction.

Dr. DONOVAN said he had spent a few years in America, and could speak from some experience of the physical characteristics of the people. The question was—supposing that three hundred years ago the pilgrim fathers and mothers who emigrated from this country to America had been left to themselves, and had not intermixed with subsequent immigrants, would their descendants have formed a distinct race or people? His opinion was that they would deteriorate from the moment they landed in America; that they would have continued

to deteriorate, and that by this time not one of their descendants would be alive. He believed that when an Englishman went to America the extremes of heat and cold stimulated his nervous system often with good mental results, but after a certain time he began to sink and become enfeebled, and such must necessarily be the effect of the climate. The women become old looking and worn early in life; and the men were characterised by a remarkable weakness of voice, in consequence of the lungs diminishing in size. The nervous power might be great for a while, but the physical force diminished, and such diminution must be followed by proportionate mental declension. He believed that but for admixture and recent immigrants from Europe the race of the original English settlers would have utterly died out. He attached no value to the theory of acclimatisation. One of many proofs of the effect of the American climate on Europeans was, that they felt necessitated, not only to smoke, but to chew tobacco, and to drink spirits to supply the want of physical energy. Even in Australia the English deteriorated, though there is in that colony comparatively little difference from the European climate. In America the great changes of climate are sufficient to enervate the English in particular, and the extremes of climate produce many serious effects, and in treating the subject we should make it a question of the influence of climate on race; and especially of the effect of the climate of America on the English immigrants.

Mr. HYDE CLARKE said that the physical change which took place in the English born in America was not necessarily a degeneration, but some effect of climate, well worthy of investigation. The simple effect of transition from one climate to another, even two hundred miles from Smyrna to Constantinople, or *vice versa*, where the isothermal lines converged, would be felt as much as from Lisbon to London, where they diverge, and would show themselves in prickly heat, and other temporary affections, although the former was apparently the same. The transmitted effect of change of climate on offspring was of a permanent character, and to this he had, some time since, applied the term *creolisation*. It was more sensibly shown in the English race in America and in Australia. The Hollanders seemed less affected; and so far as he had observed, the Spaniards were not at all affected. There was no evidence that this change in physical appearance was accompanied by decline or extinction of the English race. It was possible to obtain evidence as to the extinction or propagation of races in America, and this should be done. From the New England genealogies, it would be found there were, at the present day, pure descendants of the pilgrim fathers; and so also of the Hollanders, who founded New Amsterdam or New York; but the expansion of the Hollanders had not been correspondent with their number at the cession: and so far as he had observed, the Dutch families in New York State showed a tendency to diminish by intermarriage,—the same was the case with the Dutch, or Germans, in western Pennsylvania, and with the Irish. A very remarkable instance of the expansion of a race was that of the French in Canada. At the time of the conquest, one hundred and ten years ago, the population of Ca-

nada did not exceed 30,000 ; and now, without immigration, it could not be estimated at less than a million, and it was well known that they had not intermarried, only exceptionally with either the English or Irish immigrants. With regard to the alleged fact of a new Mexican race being created, he denied the conclusions. What was taking place notoriously all over America, was the preponderance of the Indian element, now that mixed races were no longer kept up by the immigration of Spaniards ; and the Genoese, and other Europeans, did not intermarry. The example of South America, as of the West Indies, showed the working of this great law,—that mixed races can only be maintained against extinction, so long as there is an infusion of the two races, and that on the withdrawal of one race, the other preponderates.

Mr. M'ARTHUR said he had spent several months in different parts of America, and that when he first went there he was much disappointed at finding them less energetic and active than he expected. Those who inhabited the large towns, especially New York, were much less active than Englishmen. He thought that the difference in the personal appearance of the Americans arose as much from their mode of living as from the climate ; and he adduced several instances of their method of living, particularly noticing their fondness for sweets. He believed that in a great many of the English settled in America there was a certain degree of deterioration, but it did not amount to a distinction of race, nor did he think that they were likely to die out. In the country parts of America the people were different from the inhabitants of the towns, for they lived a more natural life, and there was in those parts as much physical strength and mental vigour as in England. The Americans in Boston were different from those in the south, and, generally, in proportion as the climate and mode of living approximated to ours, they more resembled us. In Australia and New Zealand the influence of climate in changing the character of the English settlers was also felt, but not to the same extent as in America. He had lived in Australia many years, and he had observed some change in the third and fourth generations. There was a difference, again, between Australia and Tasmania. The settlers in the latter were similar in their ruddy appearance to the English, and he fully believed that if the Tasmanians were left to themselves they would increase and prosper. He considered it would be the same in New Zealand and Australia, and he inferred that the result of continued occupation, without the infusion of new blood, would be not an extinction of race, but possibly in some places there might be more or less deterioration arising from difference of climate.

Mr. BLYTH observed that the present climate of the British Islands is highly exceptional, the influence of the Gulf Stream rendering it so very much milder than in other countries lying in the same parallel. Kamtschatka for example. With regard to the acclimatisation of Europeans within the tropics, he instanced the French in Pondicherry, who have gone on for several generations without intermixture of fresh European or other blood in sundry instances, contrary to what has been repeatedly asserted as being possible ; and he remarked that

Chinamen seemed to thrive alike in every climate, whether hot or cold, humid or arid. The assertion that all acclimatisation is chimerical is at once refuted by the familiarly known fact of the rapid and excessive multiplication of our domestic quadrupeds in America and Australia; while in the bird class, let it ever be remembered, that our common fowl and the peafowl are indigenous to the hottest parts of India; while the Guinea-fowl, also, is a native of the torrid region from which it takes its name, it being a different species of its genus from the *meleagris* of the Romans of old, from which it is currently, but erroneously, supposed to have descended. The Musk, or so-called Muscovy duck, again, is indigenous to some of the hottest parts of South America. He did not believe that the Anglo-Americans, if left to themselves, would gradually die out in the western Continent, any more than the immense herds of horses and bovine cattle which had there reverted to wildness; but it was, nevertheless, true, as had been averred by the previous speaker, that the Anglo-Americans who reside in towns had contracted habits which are most injurious to their physical well-being, although the effects thereby produced did not amount to anything like a change of race.

Mr. LEWIS denied that the Americans possess any peculiarly great inventive genius. Inventiveness, he said, was in their case a question of supply and demand; and, as labour was scarcer among them than it was in Europe, their inventive powers had been exercised to a greater extent in constructing machines to supply its place. He protested against the assertion that the Americans had established an improved form of government, or any government at all; for their government was confessed by all parties among themselves to be thoroughly corrupt, and there was not an element of stability in it. He protested, also, against the use of the term Anglo-Saxons, which he considered meaningless and unscientific. Why, he asked, should the Saxons, even if allied with the Angles, be considered the only fitting representatives of the Jutes, Danes, Normans, Romans, and, above all, of that great fundamental Celtic element from which, it appeared to him, all that was good or great, or, perhaps, even respectable, in our national characteristics was derived.

Mr. HIGGINS, in reference to the asseveration of a preceding speaker, that statistics were wanted whereon to form an opinion on the subject of the paper, begged to refer the gentleman in question to a very valuable paper read before the International Statistical Congress at Berlin in 1863, by Mr. E. B. Elliott, the delegate to the Congress from the American Statistical Association. That paper gave ample military statistics of the United States; and there existed, indeed, a large body of statistics relating to the people of America. The statistics published by Mr. Elliott would, no doubt, throw considerable light upon the question as to the change supposed to have taken place in the physical character of the people. One fact which he had noticed in a cursory perusal of Mr. Elliott's paper appeared to deserve notice. It appeared that the number of recruits in the United States' army over six feet in height amounted to as many as 1,200 in 25,000, while in the English army the proportion was only one hundred and

thirty-two in the same number. The numbers over 5 feet 11 inches were equally disproportionate in the armies of the two nations. Making all due allowance for the somewhat greater age of the American recruits, it still seemed that the number of very tall men in the United States greatly exceeded that in England.

Mr. Cox expressed the opinion that transplantation from one climate to another does not necessarily deteriorate the race. In the case of the transplantation of Englishmen to America there might be deterioration, but when, on the contrary, Americans were transplanted to Europe, there would be an improvement. In the case of plants it was found that several of those introduced into Australia from England flourished so well in the new climate that they became evergreens, whilst if transplanted to the northern parts of America they became diminutive green-house plants. It was the same to a great extent with people who emigrate from one part of the world to another. They become changed, but whether they be improved or deteriorated depended on the fitness of the climate.

The DIRECTOR proposed that the further discussion of the paper should be adjourned to the next meeting.

The motion was carried, and the meeting was then adjourned to the 14th inst.

APRIL 14TH, 1868.

THE PRESIDENT, DR. JAMES HUNT, IN THE CHAIR.

THE minutes of the preceding meeting were read and confirmed.

The new elections were announced as under:—

Fellows.—John Cleghorn, Esq., of Wick, Caithness. Theodore Richard Schweitzer, Esq., London.

Local Secretary.—T. A. Campbell, Esq., L.T.P. & S., Glasgow, and L. M., Sydney, N.S.W.

Corresponding Members.—Babú Rajendralál Mitra. William A. Hammond, Esq., M.D., New York.

The following presents, received since the last meeting, were then announced, and thanks were voted to the donors.

FOR THE LIBRARY.

From the SOCIETY—Mémoires de la Société d'Anthropologie de Paris, 3rd vol., 1st fas.

From the EDITOR—Medical Press and Circular.

From L'ACADÉMIE ROYALE DE BRUXELLES—Mémoires Couronnés, vol. xxxiii; Bulletin 1867, No. 7; and 8vo, 19 & 20; Annuaire 1868.

From the AUTHOR—Annales Météorologiques; sur les Orages de Juin and Juillet, 1867.

From M. AD. QUETELET—Sur l'Age et l'Etat Civil de Mariés en Belgique.

From the EDITOR—New York Medical Journal, March 1868. By Messrs. Hammond and Dunster.

From the EDITOR—British Medical Journal.

From the SOCIETY—Proceedings of the Royal Society, No. 100.

From the AUTHOR—Intorno al Cranio di Dante. By A. Garbiglietti.

From the AUTHOR—Ricerche intorno alla Conformazioni del Bacino delle Donne Giavanesi. By A. Garbiglietti.

From the SOCIETY—Transactions of the Geological Society of Glasgow.

By John Young.

From the AUTHOR—Burmah and the Burmese. By K. R. H. Mackenzie.

The DIRECTOR (Mr. Brabrook) announced that the Council had that day appointed Mr. Edward Charlesworth as Travelling Secretary to the Society. The Council had also appointed Mr. William Winwood Reade as Visiting Secretary for Africa.

The adjourned discussion on Mr. McGrigor Allan's paper on Europeans and their Descendants in America was then recommenced by

The DIRECTOR, who briefly recapitulated the present position of the various questions that had been raised.

Major OWEN having been called on by the President to speak, said that he had never been in America, and his knowledge of Americans was principally derived from what he had seen of them in India; he could not, therefore, draw any comparison between the Americans in their own country and Englishmen. The climate of India was not suited to them any more than to the English, and in India, the third generation of Europeans does not exist.

Mr. MACKENZIE dissented from the opinions expressed in the paper. In the first instance, he objected to the term Anglo-Saxons, as a misnomer altogether; and he contended that those who are commonly called Anglo-Saxons are a mixture of several races. He thought it doubtful whether a pure race possessed enduring life; and he was disposed to think that those nations which were remarkable for prosperity and long continuance, must be composed of an agglomeration of different races; experience having shown that no pure races were able to govern themselves. At the same time he thought that pure races, after admixture with others, were likely after a time to be reproduced. He adduced several instances to support the opinion that the most flourishing and enduring people are those composed of a mixture of several races, and that the tendency of pure races is to die out. In America, the Red Man had disappeared; and the prosperity and greatness of the United States, he thought, was attributable to the circumstance that the population was made up of the surplus population of Europe. It was found to be impossible for the Red Man to exist in contact with European civilisation.

Dr. CHARNOCK said the American people were degenerate because they came from a bad stock, viz., from the worst portion of the British nation. In England, the climate was bad, the food bad, and nearly everything was bad; but notwithstanding, few people would emigrate to America who could remain in England. Then they took with them their boorish manners and their bad habits, and encumbered themselves with a cold, worn-out political institution, based on superstition, and culminating in spiritual wives. It was said that if

America did not, from time to time, receive new blood from the mother country, it would become depopulated on account of the climate and other causes. He thought this was going too far, because some people could live in almost any climate. No doubt, generally speaking, people would not flourish in a climate totally different to that in which they have been brought up; and therefore, emigration was, to a certain extent, carrying out the Malthusian doctrine, which must be done by some means or other. At the previous meeting of the Society, Mr. Lewis had ridiculed the term Anglo-Saxon, and had stated that all the great things in this country had been done by the British. He joined issue with Mr. Lewis with regard to the term Anglo-Saxon, which was the only one that could be used. He did not believe that there was much in common between the English and the Celts, and thought there was almost as much difference between them as between the English and the Chinese. The English language was based upon Anglo-Saxon, and had borrowed very little from the Celtic; it had, probably, not fifteen ordinary words from the Celtic language. In Great Britain, the English were the dominant race; and he was inclined to think that if ever the Celts should out-number them, they would still be so. If a people could not govern themselves, they must be governed by others.

Dr. NICHOLAS said, he had been struck with amazement at many things he had heard during this discussion; more especially by what had been uttered that evening. With regard to what had been said about the "Anglo-Saxon race," and what Dr. Charnock had said about the Celts not having power to govern themselves, and as to the English language not containing fifteen Celtic words, he would make a few remarks. He challenged Dr. Charnock to prove that the English language, as now used, does not contain many scores of Celtic words, or that one-half the words in the English dictionary were from the Anglo-Saxon. In considering the general question, it was important, he thought, to determine, in the first place, what was meant by "race"; and whether, when speaking of the "Anglo-Saxon" and of other races, they applied the term in the same sense. The Celtic race was better defined than most others; but when they came to speak of the "English race," and of the "Anglo-Saxon race" in England and America, they had a confusion beyond the power of man to unravel. He thought, as a scientific society, they ought to seek after an exact terminology, and that this word "race" should have a definite and fixed meaning. They could not derive a very large number of the inhabitants of England from the Saxons. The Romans left a large Celtic population in Britain, who were subsequently conquered by the Jutes, the Angles, the Saxons, and afterwards by the Danes and Normans. There was sufficient evidence, however, that the conquerors and the conquered became one united people; and the term "British race", he considered, might be more properly applied to the compound people now found in England, than "Anglo-Saxon". A large number of the chiefs who, with their followers, came over with the Norman army, were Celts from Brittany, Anjou, and Normandy itself, and that made the people more Celtic than before. This mixed

blood in the population, after a while, colonised America; and had there been increased by incessant immigration, in which the Celtic element had greatly preponderated over the Teutonic, and the Irish characteristics had entered largely among the great mass of the American people. The question to be determined was the nature of that compound mass, which, he contended, was only Anglo-Saxon to a small extent. On those grounds, therefore, he objected to the term Anglo-Saxon: first, as applied to the people of England, and still more especially as applied to the Americans. Into the main branch of the question, as to whether admixture of distinct races was possible, and the apparent proofs of such admixture in America, he could not, at that hour, venture to enter.

Mr. HOLDEN (an American) said, he had for a long time observed in America the results of marriages of different races, and he had observed that the children have nearly always partaken of the character of one parent or the other, and that the blood cannot be mixed. He contended that it is impossible to mix even two widely different families, much less two different races. All attempts to mix the blood generally, resulted in reverting to one or the other of the original types. The same fact was observed in plants and seeds; though there might be a temporary blending of two different kinds, after a time they became again distinct. The children of mixed races might have separate characteristics; some features being similar to those of one parent, and some like those of the other, but they gradually changed, and became altogether distinct. In speaking of races, he meant those which were decidedly different. The Negro, for example, was a race distinct from the American and Indian, and the latter was distinct from the European; they were divided by separate generic types, which could not be mixed.

The PRESIDENT observed, that Mr. Holden had brought the discussion back to the point from which it started. The paper was written in answer to Mr. Murray, who said he had been converted to Darwin's theory of transmutation of species, by the changes produced in Englishmen settled in America; but Mr. Holden had shown that the changes produced by the mixture of distinct races were not permanent. He objected to the use of the words *race*, *type*, and *species*, as synonymous terms. Unfortunately, they did not know exactly what was meant by those terms; but the tendency of scientific investigation was to show that race is distinct from species or type. Mr. Murray, who spoke on the first evening of the discussion, said, that there was no distinction at all, and that the divisions were merely arbitrary. He (the President) doubted the fact; and he thought the tendency of science was to define species more distinctly, and that they were finding out every day new races and species of man. Mr. Swinburne had said that in America there are at least two writers who possess natures entirely different from any in Great Britain—Whitman and Poe. If that were the fact, he should be obliged to admit that a great change had been produced by transplantation from this country to America; but he questioned whether the poems of Whitman were so very distinct from the poetry of England. On

reading them, he found nothing to warrant the assertion that there was so very great a distinction between him and other poets. Then as to Edgar Poe, he could not admit that there was in his poems anything essentially distinct; and even if there were, he should entirely ignore the conclusion, that it was evidence of the commencement of a new race in America. At the last meeting, Mr. Brookes denounced the views he (the President) had taken as to acclimatisation. He had to say, in reply, that the subject of acclimatisation was not under discussion. Mr. Brebner supported Mr. Brookes on that occasion; and that night they had had a speech from Mr. Mackenzie, who denied the national existence of a pure race. In opposition to that opinion, however, he believed that it is only when a race is pure that it can last. The Jews, Chinese, and Arabs, who are mostly pure races, undergo any change of physical conditions with comparative impunity; and he considered that those people who cannot stand change of climate, are of a mixed race. Whether blood cannot be mixed, and whether the influence of temperament was so great as has been stated by some writers, were questions, no doubt, of great importance, and had been brought before the public very ably by Mr. Hepworth Dixon, who had shown in his recent work great appreciation and knowledge of anthropology; and the time would come when they must go into those minute questions of the science of human nature. With respect to the different races existing in America, it was the opinion of Pruner-Bey and Desor, who were supported by several writers, that there is a perfectly new race now forming there. He doubted that it was so. There were as distinct tribes in America as in Europe, who preserved their distinctive types in a marked form, and all the change observable in them was a tendency to degenerate. But there was no simultaneous change, as Mr. Murray had stated, and to suppose so was perfectly preposterous. They differed from Englishmen only in a small degree, and had less vitality.

Mr. W. WINWOOD READE said that the impression made on him during the time he was in America respecting the *physique* of the people was this, the southerners were far superior to those of the north; the Kentucky men in particular, who were celebrated for their fine appearance. As to the general question of the paper, he considered that the Americans have decidedly a type of their own. The men are tall, thin, pale, with very little hair on the face, and their teeth decay early in life. The women suffer more from child-bearing than the English, and seem to be broken up by it, to which may be attributed the habit of abortion, which is common in the Northern States, even among married women. In Massachusetts, the oldest colony and where the people are purely of English descent, the change of type is very apparent. The people admit themselves that they are different from the English; but they assert that the change has been on the part of the latter, and they refer to portraits of Shakespeare and of persons who lived in the last century to show that the modern Americans resemble them, and that the English it is who have changed their type. The change in the Americans had been attributed to their peculiar food, and to the habit of eating hot bread;

but he thought it was attributable to other causes as well. Peculiar diet could scarcely account for the scantiness of hair upon the face.

Mr. BRENNER made a few observations as to the definition of the word *physique*, which he considered too vague a term.

Abstract of Reply.

Mr. J. McGRIGOR ALLAN remarked in reply, that the statement of the Rev. Dunbar Heath that six or eight different races would not always subsist under one government, was susceptible of two meanings; either that the races would be fused into unity under one government, or that—a much more probable event—the various races would develop separate governments! The ultimate political separation of races in America he considered certain. He thought the French were not the descendants of Franks, but Gauls. Gallic ardour hurled them against Rome and to the Rhine, under the modern Brennus. In reference to Mr. Andrew Murray's remarks, physical distinctions did not prove a homogeneous race. Each European race preserved in America its respective characteristics. There was no distinction in character and *physique* which could not be accounted for by the conditions affecting transplanted races. Mr. Swinburne had disputed the statement of Mr. Clark Russell that Americans had no literature of their own. E. A. Poe was the most original of American poets. In life and character he greatly resembled Savage. Poe's dissipation caused his expulsion from the university, and interfered with his education. Whitman was a man of the people. As the intellectual aristocracy of America was modelled in the European type, the self-taught man was most original, most American. In *literature especially* was America a European colony! America would not agree to an international copyright, and the sharp practice of Saxon *pirates* was shown in the systematised robbery of British and American authors. If America *had* solved the problem of democracy, it would only prove Knox right in defining the Saxon as nature's democrat. But America had not solved the problem of constitutional freedom and individual rights. Messrs. Mill, Bright, and other eminent Liberals, erred in attributing American prosperity solely to her political institutions. It was owing mainly to her immense territory, which enabled her to get rid of the criminal element, which in Europe is constantly contaminating and polluting society. England used to shoot her human rubbish into Australia, until Saxon colonists told her to stop that "little game." Race, again! The severe and salutary satire of *Punch* would not be tolerated in New York. Lynch law threatened America with the worst of all tyrannies—King Mob. The intellectual classes were not satisfied with democracy (*vide "New America"*)!

In reference to Dr. Wood's remarks on prolific families in the south, easier conditions of existence might enable a generation or two to withstand the physiological law affecting transplanted races, but how long would they resist climate unsustained by European immigration? American leanness had been attributed to the hard labour of new settlers. It was not in new settlers the physical change was most apparent. The immigrant presented a marked contrast to the cold

American stock. The change was more observable in cities than in the rural districts. The destruction of teeth was attributed to the eating of hot bread. But why did colonists eat hot bread? Like the over-heating of Canadian houses causing a sallow complexion, it was one of the many peculiar habits modifying *physique*, and attributable directly or indirectly to *climate*, to conditions affecting transplanted races.

Mr. Brookes had characterised the evidence against naturalisation as "facts of trivial character." Such they might seem to superficial observation, but not to scientific scrutiny. Alterations in *physique* were a solemn warning to intrusive races, that the climate had not been made for them, nor they for the climate. No human race thrives equally well in all climates. Like animate plants, each kind of man has his *habitat*. Transplant him, he decays quickly or slowly according to locality and other conditions. Observe the effect of the genial climate of North America (the land of promise, the safety-valve of the old world) on the strongest human race. The argument based on the brief duration of the colony (two hundred years) was *against, not in favour of*, naturalisation and acclimatisation. If in this *brief period* transplanted races are so changed that the distinction is palpable, and is delineated in caricature,—and this in spite of fresh blood continually pouring in,—why, suppose a native race in process of formation? Does nature form new races by *physical deterioration*? A marked indisputable symptom of decline is—*emaciation*. Early loss of teeth and hair, absence of beard, non-development of the female bust, spare figures, *false* voice, and pale complexion; such proofs of physical degeneracy are not *trivial*, but important anthropological facts bearing on the future of European colonies in America.

Mr. Brebnersaid, that Americans "fought well." He might have added, especially Irish, German, and other European immigrants! An English officer, serving in the southern army, had stated (in *Blackwood*) the impossibility of making American cavalry come to close quarters and cross sabres as in Europe. He had in vain set his troop the example of charging. Federal and Confederate horsemen invariably drew up and fired their pistols, without exchanging sword cuts. Mr. Allan thought the Normans had been to a great extent absorbed by the Saxons (see Nott and Gliddon's *Types*, Latham's *Eth. Brit. Isles*). From the departure of the Romans to the Norman conquest, more than six hundred years, England was under Saxon rule. Welsh, Irish, Gaels, know us to this day as *Saxons*, not as English. Dr. Donovan had supported all the views of the paper, almost in the author's words, which was the more valuable as the doctor had not heard the paper read. American mental vigour did not illustrate the "*mens sana in corpore sano*." Mormonism, religious mania, miscegenation, spiritualism, the folly called "woman's rights," all the extravagant ideas subsisting in society, like the unlimited use of narcotics, and other habits. All the peculiar political, social, religious "*American notions*," were reducible to direct and indirect influences of climate and conditions modifying transplanted races. Americans affected to despise and defy Europe; to be independent of the old

world ; of their race ; of the very blood flowing in their veins ; of the land whence they came ; whence they borrow everything ; isolated from which their very existence is precarious and uncertain !

He thanked Mr. Charlesworth for his courteous criticism. Mr. Charlesworth had asked, " why should emigration to America ever cease ? " Why has it to a great extent ceased in South America ? Why should America, possessed of its indigenous plants, animals, and *men*, be populated from Europe ? The Saxon having civilised the red man in the north off the soil of his forefathers, and cleared out Tasmania, was now busy destroying the Australian, New Zealander, and Caffre. These missions might divert emigration from America. The parallel between French and American women was not exact. There was a difference between small families and none at all ! The unwillingness to become a mother was stated as a remarkable fact, attributable to delicacy of constitution, causing child-birth to be doubly dreaded, as impairing beauty and likely to involve fatal results. He differed from Mr. Charlesworth as to the permanency of the Mexican half-caste, which could not be considered a *race* ! The *natives* were the only true *Mexicans*. The hybrid returns to the native stock. The withdrawal of European blood implied the ultimate extinction of the mixed breed (*see* Knox, pp. 109, 260). Mr. Allan had often heard the statement that Europeans grew taller in the colonies. He referred Mr. Higgins to Dr. Knox, p. 472, for an explanation of this statement.

In conclusion, Mr. McGrigor Allan had endeavoured to explode the popular fallacy which confounded colonising races forming an American nation, with an imaginary homogeneous people *sui generis* racially independent of Europe. North and south had been fighting like Kilkeny cats. No one but Mr. Andrew Murray had said, the Americans are at present a distinct race. Some thought they would become such. Judging from history, observing the utter failure of all Asiatic and European civilisation on the northern coast of Africa, he thought the formation of a Europeo-American race extremely problematical. He thought it an eminently practical anthropological question. If temperate America did not permit the naturalisation of transplanted races, the acclimatisation question might be considered settled in the negative. The paper had been well discussed. Valuable and interesting criticisms had been elicited. Many views which at first seemed *outré* and erroneous, might, on subsequent examination, appear logical and just. He did not undervalue objections to which time did not permit a reply. He had heard with especial gratification the remarks of two American gentlemen, Dr. Wood and Mr. Holden, respectively representing South and North. Their amicable criticisms rendered it superfluous for him to hope that his views, put forward with scientific candour, would not wound the feelings of any scientific American. He had reminded our American cousins of the close relationship between them and us. Blood was thicker than water. Britannia was proud of her " great plantation," and enlightened America thrilled at the history of our common ancestors, proclaiming, " There is life in the old land yet." His paper demonstrated the physical, moral, intellectual—in short, *racial* ties uniting the two great Eng-

lish-speaking nations of East and West. He believed the glorious and peaceful rivalry between Britain and America in arts, science, civilisation, and human progress, had no more powerful aid than the cosmopolitan science of Anthropology.

The meeting then adjourned.

The following is the speech of Dr. J. W. WOOD on Mr. Allan's paper, referred to at p. cxlvi.

Dr. WOOD stated that he had been nearly twenty-five years in the Southern States of America, and could not agree with the statements made by the author of the paper, or the principle laid down by Dr. Knox, that "Already the United States man differs in appearance from the European, and that America will still require European blood to keep up its people, and then be a kind of European settlement." His experience was that the people of the South are as healthy, strong, and as long-lived as the people of England; and as to physical changes, that is all fancy. As to the intermixture of European blood, that took place mostly in the Northern and Western States, where all the immigrants settled, the Southern States having been tabooed on account of their so-called slavery; the citizens of those states having been considered by unthinking people as men-stealers, pirates, and every thing that was bad, when the Southerners had never fixed a vessel to fetch a cargo of slaves: but this had been done by the English and Yankees. This view and a wrong understanding of the Southern people, had kept emigration away from this section of America, so he thought here we might look for a settlement of the question, and if any deterioration of body or mind had taken place it ought to be seen. He then gave a case of a Mr. Davis's family, Mrs. Davis having had twenty-four children, of which some sixteen or eighteen were living, and the old people when he last visited them were over eighty years of age. They were the third generation of native born Americans, and he knew their children, grand-children, and great-grand-children; and the third generation, to his own knowledge, were as strong, as healthy, as heavy, and he believed considerably heavier and taller than the average people of London, and this generation is at least the sixth since the family removed from London.

He desired to place the people of the South right before the Anthropological Society, and he stated that when he arrived in Tennessee, in 1844, the question was not "Is slavery right in and of itself," but, "what must we do with our slaves, now they are working and producing something? Turn them loose and they become a lot of worthless people, a mass of criminals, a clog to all progress, a regular tax upon the State."

The result at the present day is a convincing proof of their statesmanship, foresight, and knowledge of the negro's character, for the United States government has had to supply nearly three millions of starving people with something to eat this winter (1867-8).

Dr. WOOD contended that the American people had not undergone any deterioration, at least in the Southern States, physically or mentally, and that they are as long-lived, as heavy, as tall, as robust, and

as strong as the people of Europe. He had come to this conclusion after having travelled (to see the effects of the war since its close in 1865) through the States of Tennessee, Virginia, North Carolina, South Carolina, and a good portion of Georgia.

Again, in the year 1842, Professor Drake stated in his work on the "Principal Diseases of the Valley of North America," that he took the stature and weight of 316 soldiers of the United States' army, consisting of,—native-born Americans, 155; Irish, 82; English, 17; Scotch, 10; Germans, 45; Danes and Poles, 7; total, 316. Nearly all of them between the ages of twenty and thirty years, and had attained their full stature, breadth, and weight. The Americans, Irish, and English were the tallest, and were nearly equal to each other in height; The Scotch, Germans, Danes, and Poles, were the lowest; but the stature and breadth of the whole of them were so nearly equal as to make no element worth taking into account. In calculating their weight it was as follows, average and greatest individual weight:—

Americans, average weight,	148 lbs. 9 oz.	greatest weight,	189 lbs.
Irish	" "	144 11	" " 192
English	" "	147 2	" " 183
Scotch	" "	146 8	" " 167
German	" "	146 1	" " 176
Danes and Poles	" "	143 7	" " 165

Making an average of the Irish, English, Scotch, &c. 145 lbs. 9 oz., or a difference in favour of the native-born American 3 lbs.

Dr. Wood then gave an account of the different families by name in Stanley Valley, Hawkins County, Tenn., embracing a distance of some six or seven miles of the length of the valley, and gave one family in detail as an illustration, of the name of Looney, which family had twelve children, all arrived at maturity and all living, except the youngest son, who was killed at the battle of Shilo; all the children are married except one, and reincreasing and multiplying almost equal to their parents; and he knows personally four generations of the family, which will compete in health, strength, and weight with any similar number of families in Europe. These families came originally from the Isle of Man, and had been in America for at least two if not three generations before he knew them. The other families were numerous, also, so no danger of dying out for want of *fresh European blood*.

He continued, Again, what does the United States census of 1860 show, by comparing the Southern States with the New States, West? Let us see. The State of Georgia numbered in 1840, 691,392 persons, and increased to 1860, a period of twenty years, to 1,057,829—whites 595,697, blacks 462,232; increase in twenty years, 23½ per cent.

Tennessee in 1840 . . .	numbered	829,210
And in 1860 (20 years) . . .	"	1,109,847

Whites 834,063, blacks 275,784; increase in twenty years 16 per cent. While the new State of Iowa in 1840 numbered 43,112, and in 1860, twenty years, 674,948; increase in twenty years 300 per cent. Cali-

ifornia in 1850 numbered 92,957, in 1860 (ten years) 380,016; increase in ten years, 308 per cent. Oregon in 1850 numbered 12,093, in 1860 (ten years) 52,464; increase in ten years, 333 per cent.

Here in the Southern States is shown a natural increase without emigration, averaging in twenty years nearly 20 per cent. In the New States, where immigration is rife and fresh Europeans are continually pouring in, we find an increase of 314 per cent.

Further, Dr. Caldwell, Louisville, Kentucky, states a fact in his work, "Unity of the Human Race," pp. 155, that goes very strongly to establish my statement of no deterioration physically of the southern people. He says, "In 1821 five other American gentlemen and myself, who had visited Drury Lane Theatre in company, were indulging ourselves, between two acts of the play, in a promenade from end to end of the lobby. While thus amusing ourselves I observed that we were constantly gazed at by about an equal number of well-dressed young Englishmen, one of whom was by his costume recognised by us as an officer of the guards; though the party did not actually follow us, yet they kept their eyes so closely and unremittingly fixed upon us, and seemed to scrutinise our countenances and persons so strictly that I deemed their conduct singular at least, if not exceptionable.

"At length, in approaching them, I said to my associates, in a tone intended to be heard and understood by the scrutinising party, 'Those gentlemen we have passed so often and are now about to pass again, must have observed in us something very singular to them, but whether agreeably or disagreeably so I neither know nor care; their eyes have been thus unceremoniously riveted on us for the last five or ten minutes with a degree of intensity not usual anywhere, and not tolerated in well-bred society.'

"As we again approached them, on our return movement, the officer of the guards stepped a few feet ahead of his companions, apparently for the purpose of speaking to us. In relation to my associates I made a similar movement, and assumed a like position; and we both simultaneously bowed and touched our hats. Laying his hand gently on my shoulder, the officer said in a mild and courteous manner, 'I perceive, Sir, you have observed my companions and myself fixing our eyes on your friends and yourself more frequently and intently than you thought the occasion required or perhaps justified; but I beg to assure you that a want of respect formed no part of our motive for doing so; our only reason was the curiosity and attraction produced by your size and figure, each of which, you must yourselves acknowledge, is sufficiently impressive to excite more than common attention.'

"This reply, producing instinctively a more discriminating glance of my eye at my friends than I had hitherto indulged, I perceived that I myself, surpassing in stature six feet and an inch, was, notwithstanding, nearly two inches lower than the next lowest of the Americans, and fully three inches lower than the tallest of them, and our proportions corresponded, and we were all Southern Americans. A few jocular remarks respecting Southern productiveness and Southern growth terminated our conference, and the rising of the curtain recalled us to our seats."

Dr. Franklin, while American agent at Paris more than forty years before the above took place, satisfactorily settled the same principle in a very complete manner, at a public dinner for the Abbé St. Pierre—for the Abbé delighted to expatiate on the degeneracy of Europeans in America, and his favourite theory was the same as Dr. Knox's and that laid down by the writer of the paper.

"Monsieur l'Abbé," said Dr. Franklin, "in a case of controversy, when facts and demonstration can be resorted to as arguments, those of mere words should be abandoned. You contend that the man of America is belittled, and therefore inferior in size and strength to the man of Europe." "I do," replied the Frenchman. "There are seated," rejoined Franklin, "on each side of you three French gentlemen, and on each side of me three Americans; and neither of the parties are picked men, but fair representatives of the stature of their respective countries; will you and your friends, therefore, have the goodness to rise, and I and mine will do the same, and let the company present decide which are tallest and largest, the French or the Americans?" No sooner said than done; the fourteen gentlemen were instantly on their feet, and in *stature* and *girth*, *height* and *weight*, the smallest American was a demi-giant compared to the largest Frenchman. The question was *self-decided*, and the spectators had an unanimous and hearty laugh at the vanquished Abbé. This anecdote was given by President Jefferson.

Thus, Gentlemen, I have given you my own observations at the present time, 1868; the opinion of Dr. Caldwell in 1821; and that of Dr. Franklin about 1780. This is no new subject, the belittling and degeneracy of the descendants of Europeans in America; it has been refuted again and again for the last century.

In regard to the American women, I must say, in reply to my friend Dr. Donovan, that the ladies of Tennessee and Georgia are, so far as my observation goes, the handsomest in the world, and their labours and endurance during the late war justify me in saying, they have no superiors in energy and endurance. It is stated by Dr. Knox, that "*In both sexes the adipose cellular cushion interposed between the skin, and the aponeurosis and muscles, disappears*, or, at least, loses its adipose portion, the muscles become stringy and show themselves, the tendons appear on the surface, symptoms of decay manifest themselves."

In reply to these sweeping charges I refer to the ladies themselves, and if any gentleman will go through Tennessee, Georgia, or South Carolina, he will find thousands of as fine, handsome, and well-formed women as can be found in the world; and as handsome, intelligent, refined, kind, and affectionate old ladies, mothers, and grandmothers, as can be seen in England or anywhere else.

In reply to the early decay of the teeth, during the first evening's discussion, I believed that to be as stated, but as my attention was directly called to the subject, and having next day to go by railroad a considerable distance, and there being in the carriage five women, ages running between eighteen and thirty-three, I noticed them very carefully. The first, eighteen years of age, had lost some two or three;

the next, a young mother, say twenty-three, with a baby, had lost a number; the next in age was sickly, her teeth were black and decayed; the only one whose teeth were sound, clean, and smooth, was the oldest, and she was a Scotchwoman! Before this meeting I attended a holiday (Good Friday) at Battersea Park, and walked around for hours, and noticed hundreds of young girls and women, and I must say the American women are but little worse than what I saw, *if any*; it was the same in Hyde, St. James, Regent's, and Greenwich Parks, all of which I visited to compare and satisfy myself of this truth. One thing which I notice very plainly is, that the skins of the English women appear thicker and coarser than those of the Southern women, but, the same as I see in the Northern States—they have also on an average more adipose matter, but have not that elegance of carriage and nervous temperament possessed by the Southern ladies.

Again, in reply. Now what do these signs—added to the uncertainty of infant-life in the Southern States, and the smallness of their families in the Northern—indicate? (Knox, 74.) Professor Barton, late of New Orleans, Louisiana, in one of his lectures, states some facts which I think will carry out strongly some of the points I have touched upon. He says:—

In New Orleans there was 1 child in every 3·96 of the inhabitants

Baltimore	"	"	1	"	"	3·68	"	"
Philadelphia	"	"	1	"	"	4·38	"	"
New York	"	"	1	"	"	3·88	"	"
Boston	"	"	1	"	"	4·35	"	"

Or one child to every $3\frac{1}{2}$ persons; so you will perceive that Dr. Knox's theory is not very sound, either about the North or the South.

And in old age the Southern States are hard to surpass, for Dr. Barton gives the following figures:—

In the City of Boston there was 1 person over 100 years of age in every 61,392.

In New York	.	.	1 in every 8,570 persons
In Philadelphia	.	.	1 " 3,094 "
In Baltimore	.	.	1 " 1,300 "
In Charlestown	.	.	1 " 2,329 "
While in New Orleans	1	"	997, or there were

in New Orleans 61 persons over 100 years of age to 1 in Boston.

The States show somewhat different figures to the cities, yet considerably in favour of the South. In the State of Massachusetts there were over 100 years of age, 1 in every 10,517 persons; in Pennsylvania, 1 in every 9,765; in North Carolina, 1 in every 2,081; in South Carolina, 1 in every 2,441; in Louisiana, 1 in every 1,608, or in the State of Louisiana $6\frac{1}{2}$ persons over 100 years of age to every one in the State of Massachusetts. These facts, gentlemen, I think, furnish a full reply to the above, and give an answer to the question, "Now what do these signs, added to the uncertainty of infant life in the Southern States and the smallness of their families in the Northern, indicate? Not the conversion of the Anglo-Saxon into the Red Indian,

but warnings that the climate was not made for him, nor he for the climate." Dr. Knox never was in America.

In conclusion let me add, it is equally as unlikely for the American people to require fresh addition of European blood to keep that Continent populated, as it is for England to require fresh blood from Yankee-land; if either, it is more likely that England will require the fresh supply, for if you will go with me and examine your hospitals and public institutions, and examine the diseases of the chest, consumption, heart-disease, scrofula, and the skin diseases produced by *your forced vaccination*, you will almost conclude that the mass of the English people cannot be very sound or healthy.

MAY 5TH, 1868.

THE PRESIDENT, DR HUNT, IN THE CHAIR.

The minutes of the previous meeting were read and confirmed.

The Fellows elected were announced as under:—R. L. Nash, Esq.; W. P. Colchester, Esq., of Cambridge; F. G. C. Wölber, Esq.

Honorary Fellow—Professor Bonsdorff.

The following presents were announced to have been received, and the thanks of the Society were given to the donors:—

FOR THE LIBRARY.

From the SOCIETY—Bulletins de la Société Impériale des Naturalistes de Moscou, 1867, Nos. I and II.

From the SOCIETY—Translations and Proceedings of the Royal Society of Victoria, part 2, vol. viii.

From the AUTHOR—Reliquiæ Aquitanicæ, April 1868, by Edward Lartet.

From the AUTHOR—Sociæ Juristische Studien, by R. H. Ulrichs.

From the EDITOR—British Medical Journal.

From T. SQUIRE BARRETT—The Song of Songs. Anon.

From the EDITOR—Medical Press and Circular.

From the SOCIETY—Transactions of the Royal Society of Literature, part 1, vol. ix.

From the EDITOR—Revista de Bellas Artes é Histórico-Arqueológica. Edited by D. Francisco M. Tubino. Second Series, vol. iii, Nos. 76, 77, and 78, Madrid, 1868.

From the AUTHOR—Admission of Educated Natives into the Indian Civil Service. By Dadabhai Naoroji.

From the EDITOR—Medical Press and Circular, April 29.

From the EDITOR—The Farmers' Journal, March 31 and April 20.

From A. C. BREBNER—On the Re-settlement of the Seed of Abraham, by Major J. Scott Phillips; and The Magnetic Orbit, by the Rev. H. M. Grover.

FOR THE MUSEUM.

From Dr. SHORT—A Series of Fifteen Skulls from India, and Thirty-six Photographs.

Mr. C. STANILAND WAKE then read a paper on the "Psychological Unity of Mankind," of which the following is an abstract.

In it the author contended that, as it had often been said, the *human* race, considered as an organic whole, resembled an individual man; therefore, it must have had an infancy, childhood, youth, and manhood. It would be interesting to endeavour to trace this, in various stages of development, through the various families of mankind now existing. In the case of the European mind, its successive stages of evolution might be classified as that of the *child* whose actions have relation wholly to *self*; that of *boyhood*, in which the *will* is especially active, often accompanied by the exercise of *cruelty*; the *youthful* period, in which the *emotional* nature is the most predominant; that of *early manhood*, which may be described as the *empirical* stage, in which the *imaginative* faculty is the most active; and finally, *actual manhood*, in which *reason* has established its influence.

On a search among the several great divisions of mankind for representatives of these stages of individual progress, it would be found that the oldest and most uncivilised of the races answer to the earliest stage. The character of the aborigines of Australia has been described by a late writer as "one of unmitigated selfishness." In the aborigines of the North American continent, the second mental phase is exemplified. The chief mental characteristic of the American Indian being *strength of will* combined with natural *cruelty*, admitted by their most zealous advocates to be a leading trait of their character. This cruelty, resulting from the thoughtless activity of the wilful "self," the continuance of which appears to be usually co-extensive only with that of the thoughtlessness which gives to selfish action its abhorrent character, is also exhibited, although less prominently by the aborigines of Australia. The *emotional* stage of human mental development would seem to have its closest counterpart in the mental condition of the Negro. *Subjectively*, the youthful phase of the civilised mind would appear to be exactly similar to that which is observed among the Negroes, as a race. In each of the preceding stages, the *selfish*, the *wilful*, and the *emotional*, which may be classed together as developments of man's *sensuous* nature, there would be necessarily a certain admixture of "intellectual" activity. This is increased in the next, or *empirical* stage, that of early manhood, which is most perfectly represented by the Asiatic, or Turanian family of peoples. The Asiatic mind is extremely active in relation to the simple phenomena of external nature, and the application of the knowledge thus gained to the satisfaction of physical wants. It would appear, however, to be incapable of generalising from its observations; and hence the absence of any actual science among even so civilised a people as the Chinese. The Hindoo mind, while it has much in common with that of the Turanian, presents a great contrast to it. Empirical thought is that which governs the civilisations of both Chinese and Hindoos; but whilst in the one case it has for its object the simple experience of life; in the other it almost overlooks the mere facts of science, and becomes active about the first principles of nature itself. We must look to the European intellect for the

phenomena which distinguish the *rational* stage of man's mental development ; and judging from the results of its activity, we must say that the full manhood of humanity expresses itself in this the youngest and most perfect of the races of mankind.

If the analogy thus drawn be well founded, we are justified in believing that before the European race could have reached its perfect stage, it must have passed through all the intermediate phases of development, and that these can be reproduced by observation of the present condition of the inferior races of man. This conclusion must, however, be somewhat qualified ; as the peculiarities of inferior peoples, which constitute these race characters, can never have been so strongly marked in those which have progressed further in the process of evolution. Therefore, the present imperfection of inferior peoples is not necessarily introductory to the more perfect development exhibited by the European. Probably the Australian and American aborigines have continued so long under their present conditions of existence, that the race cannot be improved, and even the Negro and Asiatic races appear to be incapable of making any further progress *from within*. The primitive "equality" of all the races of man does not necessarily suppose their common origin. This equality, however, disposes of the question of a primitive plurality of *races* ; and, therefore, the *reason* for requiring a plurality of origins ceases. Moreover, the lapse of time required for the formation of race characters accounts, also, for the universal spread of man over the globe. Even if we suppose the *ape* origin of man, it is very unlikely that he has had more than one centre of origin. For the highest and lowest human types resemble each other much more closely than either of them resembles the ape ; and it is more probable that the superior races of man have been derived from inferior ones, than that they have had independent ape origins.

The thanks of the Society were voted to Mr. Wake for his paper.

Mr. PIKE said that the European races which have attained the highest development, the highest emotional feelings were combined with the highest intellectual powers, and no broad line could be drawn between emotion and intellect. In ancient Greece, for instance, the highest degree of art existed at the same time with the highest intellectual power. Neither could the supposed selfish and wilful periods of development be separated, and the alleged analogy of certain races and certain stages of development could not be sustained by facts. The facts adduced to prove the psychological unity of man would equally prove the unity of all mankind ; and not only that, but it would involve the unity of all mammals also. The young of all species of mammals exhibited similar emotional feeling in their activity and playfulness, and, as regards emotion, it was impossible to draw a line between them. There is uniformity, but there is diversity also between the English and the Germans, yet all possessed the same emotions and faculties differently developed and in different proportions. It was a difference of degree and not of kind. He did not think the author of the paper had proved the psychological unity of all mankind apart from that of the unity of all mammals.

The discussion was continued by the Rev. D. Heath, Mr. Dibley, Mr. Dendy, Dr. Donovan, Mr. Charlesworth, Mr. Mackenzie, and Mr. McGrigor Allan.

The PRESIDENT said Mr. Pike had well pointed out that if Mr. Wake had succeeded in proving the psychological unity of man, he had proved also the psychological unity of all, or nearly all, forms of animal life. There was a gradation rising successively from the lowest stages of sensation, motion, and consciousness to the highest stage of intellectual existence; and all the arguments advanced in support of the psychological unity of man might be applied to a greater portion of the animal kingdom. The paper appeared to be an epitome of Mr. Wake's book, but he could not find out distinctly what were the opinions expressed by the author in either the one or the other. So far as he understood them, Mr. Wake's views as published in his book were common about a century ago, and the present paper seemed to revive the metaphysical disquisitions of that period. He thought it was impossible to found a science on the supposed unity of the human race.

Mr. WAKE, in replying to the remarks on his paper, said it was not intended to enter fully into the subject, but to take a general view of it. With regard to the special distinctions of race, he observed that he did not intend to signify that the five distinctive qualities he mentioned were possessed exclusively of all others, but that each one was predominant in different races. All human races showed a portion of intellectual development, but in the lower races the instincts were predominant. With respect to the mental development of animals, he believed that they did possess a certain portion of the reasoning faculty, but that it was only carried to a certain point. The unity of man was, however, only the secondary question. What he meant by the psychological unity of man was that each race shows a certain kind of mental activity peculiar to itself. He was willing to admit the psychological unity of man was connected with that of the animal kingdom.

The meeting then adjourned to the 19th inst.

MAY 19TH, 1868.

THE PRESIDENT, DR. HUNT, IN THE CHAIR.

The minutes of the previous meeting were read and confirmed.

The Fellows elected were announced as under:—Frederick Griffin, Esq., 1, Palace Gardens, W.; Lieutenant S. P. Oliver, R.N., F.R.G.S., Royal Arsenal, Woolwich; Robert Crawford, Esq., Westbrook, and Reform Club, S.W.

Hon. Fellow—Dr. Guistiniano Nicolucci, Isola de Sora, Italy.

Corresponding Member—Mons. le Contre-Amiral Vicomte Alphonse de Fleuriot de Langle, Chateau de Pradalan, Morlaix, Finistre, France.

Local Secretaries—Alexander Downing, Esq., M.D., Granada, Nicaragua, for Granada; Charles Gilman, Esq., Greytown, Nicaragua, for Greytown; Frank Ramsey, Esq., M.D., M.A., for Memphis, Tennessee, United States.

The presents received were announced as under, and thanks were voted to the donors:—

FOR THE LIBRARY.

From S. PHILLIPS DAY, Esq.—Philosophy as Absolute Science, by E. L. and A. S. Frothingham; History of the Old Cheraws, by the Bishop of Texas.

From the EDITOR—Medical Press and Circular, May.

From the SOCIETY—Proceedings of the Royal Society, No. 101.

From S. GUPPY, Esq.—Mary Jane. Anonymous.

From the SOCIETY—Bulletins de la Société d'Anthropologie de Paris, June 2nd, Série 5 fas.

From the AUTHOR—Researches on the Nature and Action of Indian and African Arrow Poison, by Dr. Beigel.

From the AUTHOR—Oversigt over det Kongelige danske Videnskabsbernes Selskabs, Nos. 5 and 7, by J. S. Steenstrup.

From the ACADEMY—Proceedings of the Academy of Natural Sciences of Philadelphia, Nos. 1, 2, 3, and 4.

The DIRECTOR having announced a resolution of the Council expressing their regret at the death of Mr. John Crawford,

The PRESIDENT remarked that he but expressed the general feeling of the Society when he said how deeply they all deplored the death of that gentleman. There were few who were not conscious of the great enthusiasm and interest with which he entered into every subject connected with anthropology. It was fifteen years since he first became acquainted with him; and eleven years ago, when connected with the Ethnological Society, he had proposed Mr. Crawford as the President of that Society. Since that time they had been working together, and he never knew a man who evinced more enthusiasm and who took as much interest in the science. During the first five or six years that Mr. Crawford was President of the Ethnological Society, he (Dr. Hunt) had been associated with him as the secretary of the Society; and during the whole period, though at times apparently opposing each other, they never had a quarrel nor had an unfriendly word passed between them in private, but, on the contrary, they were the best of friends. That was sufficient to show Mr. Crawford's good nature. His loss would be greatly felt in anthropological science, and there was no one whose loss would be so much felt at the meetings of the British Association. He had for long supported the opinion of the diversity of the origin of man, and he latterly became convinced and taught that the so-called races of man should be called species. Now that he was gone, he (the President) might say that the petty differences which were supposed by many to separate them never existed, and he joined most sincerely in expressing the regret which all must feel that a man so thoroughly honest and outspoken should have gone from us.

Mr. CHARLESWORTH made a communication on the subject of recent discoveries of flint implements in Norfolk.

The Rev. J. GUNN, a member of the Norwich Geological Society, who was invited to take part in the discussion, stated that most of the flint implements found in the neighbourhood of Thetford were ribbed or scratched, and he had come to the conclusion that they were equally distributed over the gravel beds and not limited to certain localities.

The PRESIDENT observed that the subject required further investigation, and the council having deputed Mr. Charlesworth to go to Norfolk for that purpose, they should hear more about these caves and their contents next session.

The thanks of the Society were then voted to Mr. Charlesworth and to the Rev. J. Gunn for their communications.

A paper was then communicated by Dr. Barnard Davis, "On the Skeleton of an Aïno Woman and on three skulls of men of the same race," which will be printed in full in the *Memoirs*.

Thanks were given to Dr. Davis for his paper.

After some remarks from the President,

The meeting was adjourned to the 2nd of June.

JUNE 2ND, 1868.

DR. JAMES HUNT, F.S.A., PRESIDENT, IN THE CHAIR.

THE minutes of the last meeting were read and confirmed.

Dr. Alfred Wiltshire, Queen Anne Street, Cavendish Square, was elected a Fellow.

The presents received since the last meeting were announced as under, and thanks were voted to the donors:—

FOR THE LIBRARY.

FROM THE EDITOR.—Examination and Confession of Certain Witches.

By H. Beigel, Esq., M.D.

FROM THE SOCIETY.—Proceedings of the Society of Antiquaries of Scotland, vol. 6, part ii.

FROM THE AUTHOR.—Ueber Germanische Grabstätten am Rhein.

By Prof. H. Schaaffhausen.

FROM THE EDITOR.—Medical Press and Circular.

FROM THE INSTITUTE.—Giornale de Scienze del Inst. di Palermo; 1867, vol. iii. fas. 4.

FROM THE AUTHOR.—The New Principia. By Captain Morrison, R.N.

FROM THE AUTHOR.—La Géographie et les Monuments du Pérou.

By E. G. Squier, Esq.

The following communication from Mr. HYDE CLARKE was read.

NOTE ON CREOLISM.

I designate as Creolism that change which takes place in the offspring of Englishmen born in certain other countries, and presenting

what is called a Yankee appearance, narrower figure, greater height ; high narrow forehead, and loss of several teeth before 28, with a nasal twang in speaking.

The countries in which this takes place as yet observed are the United States, including Canada, and Australia.

The phenomenon is sometimes observed in the first birth after migration, but a subsequent birth may present the features of the recognised English type.

Children of English type likewise appear in Creole families.

The following points require investigation :

Are Englishmen, Irishmen and Germans affected in this way, or any other race ?

Is there any limit in the Southern States of America ? This appears doubtful, as the phenomenon is recognised in the cold of Canada and the warmth of Sydney, and does not appear to depend on temperature.

Does the phenomenon affect hybrids from negro mothers in the States, does it extend to New Zealand, and does it affect Maori hybrids ?

Must the gestation be performed in the new climate ; that is, are Yankee children born, which have been conceived previous to the migration ?

How long after migration are examples known of Yankee children ?

Is the proportion of births of English type greater in immigrants or in their descendants ?

13th April, 1868.

HYDE CLARKE.

Mr. McGRIGOR ALLAN observed that there is a great difference of speech between the Canadians and the native citizens of the United States ; and that there is no Yankee twang in the speech of the former.

Dr. BEDDOE remarked that with regard to the stature of the Americans, more valuable evidence was given in the work of Dr. Hammond on Hygiene (p. 29), which contained the measurements of 100 men who were recruits for the army from each of eighteen states, and in most instances the heights were far above those in our army. We had made one estimate of the height of recruits for the British army ; and in nine of the American states it was as much as two inches higher. Further south the men were yet taller, and in Georgia no less than 30 per cent. were 6 feet high. It was doubtful whether there was any district in England in which the majority of the men were of that stature.

The next communication was contributed and read by Dr. BEDDOE.

On the Physical Characteristics of the Danes.—[Abstract.]

The paper was founded on a series of measurements made on twenty-eight seamen from various parts of Denmark, continental and insular. This number was, of course, too small for any very definite conclusions to be placed upon the data ; but from which, however, Dr. Beddoe inferred that great variations occurred among the Danes with respect to the *modulus* of breadth, some of them being strongly

dolichocephalic, while others are brachycephalic. The average Danish head appeared to be somewhat broader than the Swedish, resembling more nearly the average of Northern Hanover. The prevailing form was almost elliptical. The hair was light brown, flaxen, or yellow, except in six men, who were mostly long-headed.

The thanks of the meeting were voted to Dr. BEDDOE for his paper.

The PRESIDENT said that there is no subject so interesting in the study of practical comparative anthropology as measurements of the living head, which were very difficult to make. He had attempted to do it in Norway with some success, but the difficulty of doing so by the rules prescribed appeared to be owing to their being too numerous, and after all, the measurements so taken did not give everything that was wanted. Something was required to simplify the mode of taking measurement and to secure greater accuracy. Some points ought to be settled from which the measurements should be taken, and they should then be carried out on a more extensive scale. He doubted whether it could be done satisfactorily with the calipers and tape only. The first thing required was to ascertain the cephalic index of different people.

Mr. PIKE remarked that he was present rather as a listener than as a speaker, and that all facts brought to the notice of the Society by Dr. Beddoe were of the greatest value, because they were always collected with care and discrimination, and their salient features always exhibited with skill. There were, however, one or two points on which questions might be raised in the interests of science. The use, for instance of the term Celtic in the classification of head-forms appeared to have in it an element of confusion, because while Dr. Beddoe, our leading investigator of physical characteristics, attached one meaning to it, Dr. Broca and the French Anthropologists attached another. By Celts Dr. Broca understood a people short of stature, possessing round heads and inhabiting chiefly the centre and south of France; in its chief characteristics this people was wholly different from the tall bulky, and long-headed race also called Celts in the West of Ireland. Until all Anthropologists could agree upon their nomenclature it would be impossible to convince the public of those truths which were being gradually brought to light by Anthropology. Mr. Pike confessed that he felt a certain sense of gratification at the admission that there was a decided tendency to brachycephalism among the Danes, because it confirmed his own views and, to a certain extent, filled up a gap in his own evidence. He did not, however, wish to make too much of the evidence of twenty-eight heads, which suggested but did not establish a certain conclusion; and even that evidence lost some of its strength from the fact that it was drawn from the seafaring population which must of necessity be the least pure. The one instance of extraordinary diversity from all the rest of the Danes examined could not of course, prove anything by itself, but the affinities described by Dr. Beddoe could not fail to recall the fact that Denmark was once the home of the people called the Cimbri, and that the same name was to be discovered in Britain. In spite of the philologists, who were in the habit of scouting any theory not based upon philology, the discoveries

of modern science pointed more and more to the conclusion that the controversy concerning the origin of the English must end in the defeat of the Philo-Teutons. Even if it were admitted on one side that the Angles and Saxons exterminated the Britons, it would have to be admitted on the other that the Angles and Saxons themselves were long-headed Cimbri, changed in speech, but not in blood, by the short-headed Teutons who had long been pressing upon them. Science could not distinguish accurately between British and Cimbric, but it could demonstrate clearly that the English nation was either British or Cimbric, and not Teutonic.

Mr. LEWIS suggested that it was very desirable to attend to the physiognomy and other physical characters of a people, as well as to the measurements of their heads.

Mr. DENDY agreed with Mr. Lewis as to the limited scope which mere craniology afforded of gaining a knowledge of the characteristics of a people. There were, no doubt, more valuable points in Dr. Beddoe's paper, but several objections might be made to the stuff he had to work on, and he thought it would have been better had he given with the measurement of skulls the ages of the individuals, for age makes a wonderful difference in the form of the cranium, which was constantly altering. In the measurement of living heads, also, there was great liability to be deceived by taking the measurements from different points, the determination of which should be carefully attended to. With regard to the mixture of races indicated by the differences in the measurements, he thought that the head particularly alluded to as being so different from the others must have been that of a mongrel, and not an Irishman. He considered that too much importance was attached to the measurements of crania, which, from the various modes of taking them, were often very vague. Physiognomy, he thought, had everything to do with the characteristics of a people, and not only the features but the limbs and general appearance of the individual should be taken into consideration; he wished to do away with the bigotry in such matters which had hitherto obstructed the progress of true scientific investigation.

Mr. McGRIGOR ALLAN agreed in thinking that the measurements of the skull generally adopted were too numerous. The three measurements that were of the most importance were the length, the transverse measurement from the top of one ear to the top of the other, and then the circumference, in taking which the tape should go round the supraciliary ridges. With regard to the assertion that the skulls of Germans are broad in the temporal regions, that observation of Dr. Beddoe's applied, he thought, more particularly to the inhabitants of the South of Germany; but Dr. Knox had said that the people of the South of Germany are not pure Germans, but mingled with the Slavonic races, and that all the genius and intellect of Germany come from them.

Dr. DONOVAN said, it was pleasant to those who had been measuring and studying skulls all their lives, to find that the Members of the Anthropological Society had at length got the courage to talk about the head at all; and that they were coming round to phrenology in

the guise of craniologists. But as yet they said nothing about the brain and its functions. What, he asked, were they measuring heads for, and why go to Norway and Sweden for measurements unless those measurements gave some information as to the characters of the people? What inferences did they draw from such measurements?

Dr. BEDDOE, on replying to the remarks on his paper, noticed, in the first place, the observation of the President respecting the great number of the measurements. He said that though the measurements might appear to be numerous, every one of them was taken with some definite object; he thought, however, that the system of measurements might be improved, so that they might be taken more easily. The proposition of Mr. Allan to take only three measurements would, he considered, be found insufficient, and lead to error. In reply to the question, why he had not taken the forms of the facial features, he said that his measurements had been objected to from being too numerous already, and that to take measurements of the features would be more difficult than of the head, as, indeed, no correct idea of the features could be formed from measurements, and it could be better obtained from words. He stated that he always took notes of the features, some of which he had mentioned in the paper, and he had contrived the means, by using symbols, to take a portrait of any man in less than a minute, which served to reproduce the face to himself. He attached much importance to the features, which he considered to be as hereditary as the form of the skull. The varieties of colour, and the differences in other respects observed in the neighbouring valleys in Norway and Sweden, he was inclined to attribute to varieties of race; for in some places there might be a purely Aryan population, and in others the people might be, more or less, of Finnish descent. Similar differences were found to exist in the valleys in the Highlands, which were capable of explanation in some instances. The Danes might be expected to be more homogeneous than the Norwegians, owing partly to the different geographical characters of the two countries. There was some reason in the objection raised by Mr. Pike to the word Celtic, but it was difficult to replace it by any other term. He meant by a Celtic form of head a certain form which occurred in all countries to the population of which the name of Celtic has been given, and which had been described by Dr. Daniel Wilson and by himself; whether it was or was not a true Cimbric skull he would not say. Such a form was more common in Ireland than in Wales. He believed that the long-headed and handsome fair race was destitute of poetical genius and of genius generally, and that they were found more in the north than in the south.

The meeting then adjourned to the 16th instant.

JUNE 16TH, 1868.

H. G. ATKINSON, Esq., V.P., IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

The following were elected since the last meeting :—

Fellows.—Rev. John Gunn, Irstead Rectory, Norfolk; Andrew Struthers, Esq., Fernando Po, Africa; C. W. Kaye, Esq., High Bentham, Lancaster.

Corresponding Members.—Victor Baron Von Erlanger, Wiesbaden; Dr. Petermann, Gotha.

Local Secretary.—Andrew Struthers, Esq., Fernando Po.

The presents received since the last meeting were announced as under, and thanks were voted to the donors :—

FOR THE LIBRARY.

From the AUTHOR.—Letters to the College of Physicians of Louisville. Dr. H. J. Hul-Cee.

From the INSTITUTE.—Journal Royal United Service Institute.

From the EDITOR.—The Farmers' Journal.

From the EDITOR.—The Medical Press and Circular.

From the AUTHOR.—Ueber das Zweckmässige in der Natur. Professor Schaaffhausen.

From the INSTITUTE.—The Canadian Journal, Dec., 1867.

From J. W. CONRAD COX, Esq.—Lavater's Physiognomy.

FOR THE MUSEUM.

From Dr. DIEZMANN.—Skull of Guatuso Indian; Skull of Carib, and other articles, from Costa Rica.

From Consul HUTCHINSON.—Eight Skulls from Rosario.

Mr. HUTCHINSON made some explanations respecting the six skulls presented by him to the Society this evening. They were obtained from a graveyard, through which a cutting had been made by the contractors of the Centro-Argentine Railway in Rosario, but no certainty could be arrived at by him as to whether they were the skulls of Argentines (the mixed race of Spaniards and Indians), or of pure Indians. Rosario, as a miserable hamlet, was founded in A.D. 1725, by Don Francisco Godoy and some of the Calchaqui Indians from the frontiers of Santa Fè. It had not much, if any, infusion of the foreign element in it until 1854; and the graveyard from which these skulls were taken had ceased to be a burial ground long before that period. Hence he inferred that they were the skulls of the people of the country. Their very curious anatomical formation demanded the attention of the craniologist.

Mr. LLOYD, of Norwich, exhibited some flint implements found near Downham, in Norfolk, and explained the nature of the localities in which they were discovered.

Dr. DONOVAN then read a paper *On the Fundamental Principles of Anthropological Science*, the conclusions of which were given in the three following propositions :—

Prop. I.—That the inborn natural faculties of the mind, whether

of an intellectual or an emotional class, depend on the brain alone for power to perform their functions; or, in other words, that the brain is the sole physical condition, medium and organ of each and all of the Mental Faculties.

Prop. 2.—That the brain is not a single organ, acting as a whole in all its operations, but is composed of as many separate and independent parts, or organs, as there are separate and independent Mental Faculties.

Prop. 3.—That the brain is subjected to a law of *size* (which is a measure of power in all things, other conditions of power being duly considered,) and that its separate organs are subjected to like laws.

Mr. DENDY observed that Dr. Donovan had occupied a long time in telling the meeting what they all knew; and that it would have been better if he had confined his remarks to the main questions, which were, whether the functions of the brain were single or multiple, and whether the size of it was an index of mental qualification. There would be no question that the brain was the organ of the mind, but in the paper Dr. Donovan had completely shunned his own speciality, and had avoided explaining how the quality of the brain is to be indicated by craniology. The attempt to measure the brain by measuring the skull was a perfect fallacy; and by endeavouring to do so phrenologists were doing infinite harm to the science of the brain—*encephalology*. If they had confined themselves to the early teaching of Gall and Spurzheim, they might have done much good, but when they called craniology *phrenology*, and pretended from measurements of the surface of the skull to tell the quality of the mind, they did injury to the study of mental philosophy. If by measuring the skull they could ascertain the size of the brain, there might be something to be gained; but it was impossible to measure the brain from the skull, not even its size. The complex condition of the brain was the point that anthropologists should study; the mere size of it, he contended, could not determine the quality of mind, which depended on the quality and complexity of the convolutions. It was in the intricacy and multiplicity of the convolutions that the brain of man differed from that of the ape, for some apes have a brain relatively as large as the brain of men, but in the case of the ape it is deficient in the number of convolutions.

The REV. DUNBAR HEATH thought it was a fair subject for discussion, which had been raised in Dr. Donovan's paper, to consider what anthropology is; and he had endeavoured to limit their enquiries to certain questions relating to the mind of man. But if they granted all that he asserted, he was of opinion they would not be one jot nearer towards understanding what man's mind or what anthropology is. Dr. Donovan had given an account of certain imaginings of Mr. Spurgeon and others, but they led to nothing, and gave no information. It was admitted that some external power put things into the mind, which Dr. Donovan said were due to cerebral excitement. But that was no explanation; they were not an atom the wiser by it. Granting that all he contended for as to the separate functions of the brain were true, how would it explain the observed phenomena?

Supposing, however, that it did teach something; he should be far from allowing Dr. Donovan's assumption that it was unnecessary to study anything beyond these organs. Were they to be debarred as anthropologists from doing what they now do, to acquire additional information? The whole of man was connected with many other things, besides the brain. The brain was fed by the blood, which might thus be said to contain the whole of man. So did the milk. They must, therefore, examine all those things. Then the blood flows in certain channels propelled by the action of the heart, which contained the whole of man quite as much as the brain does. Then, again, a mere fright will sometimes kill a child, who might be frightened to death by the sight of a white surplice. They would have to go to the phenomena of light, which impresses on the retina external forms, to explain such an effect. All these things were connected with the living man, and anthropologists should study savage races as well as anything else to enable them to gain a knowledge of the science of man, for there were differences in their brains, hearts and nervous systems. Anthropology, indeed, presented a vast field for enquiry, all parts of which should be studied, for all were connected with the faculties of man. It might be asked what is the faculty of man? The theologian says it is the soul; Dr. Donovan takes it to reside in the organs of the brain, and others consider the memory and other mental powers to represent the peculiar faculty of man. In his (the Rev. Dunbar Heath's) opinion, one of these things was as good as another, for they were all so closely connected that one cannot exist without the other.

Dr. COLLYER was of opinion that the shape of the brain is formed by the skull in all the races on the earth; and that the brain is the measure of power, must be received as a fact by all physiologists. On an examination of the brain of different persons after death, each one presented a different appearance, which might be regarded as the measure of power. The brains of negroes and those of white men were very different in texture as well as in anatomical structure, one being firm and close, and the other more loose. This measure of power in the brain was of importance in animals as well as in man. When there is no density in the brain there is a want of power, and that peculiarity subsists in the brains of all animals, from the highest to the lowest. All men of nervous power have dense brains. He said he had known Dr. Donovan for twenty-five years, and he admired his tenacity, and the bravery with which he had maintained the truth of his branch of mental study against all opposition. It had been ascertained that different kinds of animals have brains peculiar to themselves, and that the greater number of convolutions the more intelligent is the animal. It must also be admitted that diseases of different parts of the brain affected differently the actions of the mind. The separate actions of different parts of the brain were shown in dreaming; in which process strange things appear to be real, because during sleep the action of the brain is confined to a few organs. He contended that in a healthy brain the form of the skull is an indication of the form of the brain.

Mr. MACDONALD said the real question was, whether the mental condition of a man could be told by the measurement of his brain. He contended that it could, for he had often determined individual character by examination of the skull, and the results of his observations had been supported by facts.

Dr. DUDGEON said that Dr. Donovan's aim was to limit anthropological science to phrenology, which he emphatically termed mental physiology. He had requested answers to three questions, which he had himself answered affirmatively on a slip of paper he had put into the hands of members. The first of these questions was, "Is the brain the organ of thought?" To this every physiologist would reply that it was,—that thought was in fact a function of the brain. The second question was, are the faculties of the mind located in certain definite parts of the brain—the organs of the phrenologists? Physiologists were compelled to dissent from the doctrines of the phrenologists, for many facts had been observed that militated against the notion of the localization of the cerebral faculties. Thus all phrenologists agreed to place the intellectual faculties in the anterior lobes of the brain, but Trousseau in his *Clinique* mentions the case of an officer who got a bullet right through the anterior lobes of the brain from one temple to the other, and who survived the wound three months, during all which time he enjoyed the perfect exercise of his intellectual faculties. Again, perfect unanimity prevailed among phrenologists as to the cerebellum being the part of the brain that regulated the procreative faculty; but Cruveilhier gives a representation in his pathological anatomy of the brain of an idiotic girl, in which the cerebellum was nearly completely absent, and yet the girl was much addicted to onanism, the perversion of a function which the cerebellum is said to preside over. Again, M. Vulpian, in his work on Physiology, cites an interesting observation of a woman who was affected with erotomania or nymphomania, and in whom the cerebellum was found after death to have its grey substance completely atrophied. M. Flourens destroyed and removed the half of the cerebellum of a cock without affecting the procreative power of the bird. Certain facts lately observed seemed to favour the idea of the localization of one faculty of the brain. M. Broca first called attention to the apparent connexion of the faculty of expressing ideas by words with the posterior part of the third convolution of the left anterior lobe of the brain; for he found that when that part was the subject of disease, the patient was affected with aphasia or inability to express his wishes and thoughts by correct words. This observation was confirmed by several others. He did not know how far this would go to strengthen the doctrines of the phrenologists, for it was observed that disease of the corresponding part of the right side was unattended by aphasia. But subsequent observations by M. Vulpian at the Salpêtrière Hospital, threw doubts on this supposed localization of a cerebral faculty, for he found that in 9 cases where there was this lesion of the portion of the brain alluded to, five of the cases were affected with aphasia, and four were not. With regard to Dr. Donovan's third question, as to the size of the brain being an index

of the intellectual power, that could not be answered absolutely in the affirmative, for brains were subjected to diseases that increased their size but diminished their power; and it was well known that a brain of loose fibre and flabby consistence might be very large and yet its possessor no way distinguished for intellect. There was a Scotch saying that perhaps contained more truth on this subject than the dictum of the phrenologists—

“Muckle head and little wit,
Little head and not a bit.”

This saw seemed to give the preference to medium-sized heads, and he felt disposed to agree with it to a great extent. He had felt it his duty to make this protest against Dr. Donovan's phrenological conclusions, and to show why it was that medical men who were at the same time physiologists—and all medical men ought to be physiologists, for physiology was a most important branch of medical study,—could not assent to the phrenologists' doctrine of the localization of the cerebral faculties. To this end he had cited a few well authenticated facts, but there were hundreds of others of the same kind that might have been adduced, and that were familiar to all physiologists, and equally conclusive against the phrenological localization of the cerebral faculties.

Mr. Cox, alluding to the practice of the Indians of Vancouver's Island of flattening the heads of children by subjecting them to pressure, said that the Indians, with heads flattened in that manner, were quite as intelligent as the others who had their heads of the natural shape. In fact, a flattened head was considered a mark of superiority, the flattening process being only practised on the children of the chiefs. He thought that there were a great many other points besides the form of the brain to be taken into consideration as indications of intelligence; among other things the expression of the face should be taken into account.

Mr. BURNS made some observations in support of the general principles of phrenology which he said had been founded on the observation of facts, and he recommended that the Society should put phrenology to the test of experience.

Mr. MACKENZIE adduced some remarkable instances of small brains being accompanied with singular intellectual development. There were no doubt cases in which large heads produced great results; such cases might be seen in Goethe and Swedenborg—but Schiller and Shakespeare had moderate sized heads—while Dante's and the Greek heads were remarkably small. One instance was that of Fortunio Licetus, a writer of the sixteenth century, who was born very abnormally, but who lived till eighty. He produced as many as forty books, one particularly entitled *Gonopsychanthropologia de Origine Animæ humane*, bearing on the very subject of this evening's discussion. He regretted that he could not coincide in the conclusions of Dr. Donovan, nor in the teachings of the empirical science of phrenology.

Dr. DONOVAN said that at so late an hour he could not possibly reply to the objections made to the propositions of phrenology which he had put before the Society, but which he must say were not at all

properly discussed. He was glad to hear Mr. Dendy admit that the brain is the great mind organ, a fact which is by no means generally recognised. Why, he asked, do not sceptics resort to experiment as regards the power of a phrenological adept to delineate character from cranial development. For his own part he would not hesitate to take any dozen persons in that room, utter strangers to him, and write their characters from their cerebral organization. Unless anthropologists made the relations of mind and brain their chief study, their science could make little progress.

This being the last ordinary meeting of the session, it was adjourned to November 3rd.

2ND SEPTEMBER, 1868.

SPECIAL GENERAL MEETING.

DR. JAMES HUNT, F.S.A., PRESIDENT, IN THE CHAIR.

The meeting was convened by circular "for the purpose of considering and determining upon a Resolution, carried unanimously by the Council, recommending the expulsion from the Society of Mr. Hyde Clarke, for conduct calculated to injure the Society."

Dr. DUNCAN proposed the following resolution:—

"That a committee of five fellows of the Anthropological Society of London who are neither members of the Council nor friends of Mr. Hyde Clarke be nominated, that shall report to a Special General Meeting of the Society upon the general and financial condition of the Society."

The PRESIDENT ruled that the resolution proposed was irregular, and could not be put.

The question was then put to the meeting:—"That the report from the Council be now read," and was carried by 28 to 6.

The DIRECTOR accordingly read the same, as follows:—

Statement of the Director on behalf of the Council to Special General Meeting, 2nd September, 1868.

The Council consider Mr. Hyde Clarke's conduct renders him deserving of expulsion:—

1. For having committed to the public press certain complaints against the management of the Society, without previously stating them to the President, Director, or Council.
2. For having made statements injurious to the Society, without taking steps to ascertain their correctness.

They consider his conduct in these respects ungentlemanly, and that, therefore, he is not a fit person to remain a fellow of the Society.

They consider further that the following statements made in Mr. Hyde Clarke's letter of the 21st August show that his object in taking these steps was to injure the Society:—

1. "Many fellows have determined to leave your Society, and to join a society where they can pursue the study of science without being

exposed to the disadvantages attendant on being connected with the Anthropological Society of London."

2. "I wish to see the end of my money, being exempt as a contributory in case of a winding-up, and meaning also to fight out this matter to the last."

The Council are of opinion, therefore, that to Mr. Hyde Clarke, guilty as he has been of ungentlemanly and mischievous conduct, no other answer can be given than his expulsion from the Society; but in order to satisfy the minds of the Fellows, and of such of the public as Mr. Clarke's letters may have reached, as to the several questions involved in them, the Council have directed the following statement to be laid before you:—

MR. CLARKE'S STATEMENTS.

1. "I have received from you resolutions, professing to refer to a communication printed in the *Athenæum* of August 15. This is rather disingenuous, for the document was a letter from me to you, the receipt of which was acknowledged by your Director."

2. "I shall recapitulate the subjects for your information, for that of the Fellows, and for (*sic*) the public at large."

First.—"That the *Anthropological Review* contains lampoons on those with whom we are in professed amity."

Second.—"That the *Review* is not the property of the Society."

Third.—"That it is not known who are the proprietors of the *Review*."

Fourth.—"That the Council has not reported to the Fellows with whom the agreement really has been made."

REPLY OF THE COUNCIL.

As Mr. Clarke has chosen to make his letter public, before a reply could be sent, it cannot be treated as a personal communication. The charge of disingenuousness, therefore, recoils upon Mr. Clarke.

The Council fail to see upon what ground Mr. Clarke appeals to the public, until he has first appealed from the Council to the Fellows, in the manner pointed out by the regulations of the Society.

The Council has already denied that the paragraphs referred to are lampoons. They decline to interfere in the editorial conduct of an independent publication.

The Council have in four annual reports referred to the fact of the independent position of the *Review*. For the last two years the whole of the accounts of the *Review* have been kept by Mr. Richards, of 37, Great Queen Street, as agent for the trustees of the *Review*, and these trustees have instructed him to pay over to the treasurer of the Society all the profits which may arise from the *Review* until the Society is free from debt. After that period they have declared their intention

to apply the profits to the foundation of a medal. The *Review* is, however, not yet out of debt, and the consideration of the acceptance of the profits has been adjourned till that event takes place.

Fifth. — "That our liabilities have been caused by the *Review*. The total debt on the 31st December, 1867, was £1,400. You had in the four or five years of the existence of the Society paid the printer about £1,400 on the *Review* account."

The debts of the Society at the present date (deducting cash in hand) are £706 17s. The sum of £1,400, alleged to have been paid for the *Review*, includes the whole of the cost of printing the *Journal* of the Society for the five years. The advertising expenses form a very important item, and are paid in full by the *Anthropological Review*.

Sixth. — "That the proprietors of the *Review* received a preferential payment of about £1,400."

This is entirely erroneous. No preferential payment whatever has been made. When deduction is made as above for cost of *Journal*, the estimated amount paid for *Review* is £740, and for other publications (great and small) £2,583. The ratio of payments and liabilities for *Review* to gross payments and liabilities for printing purposes is, in each case, about one to five, which clearly shows that no preferential payments have been made on account of the *Review*.

Seventh. — "That the Council supplied until this year the non-paying Fellows with the *Review* and other publications, until stopped this year (*sic*) in consequence of my representations."

The regulations of the Society do not recognise any Fellows as "non-paying", except those under the 32nd Rule. All are bound to pay, and entitled to receive publications. The Council, however, in May, 1867 (not "this year," nor in consequence of Mr. Clarke's representations), resolved on their own responsibility, notwithstanding the rules, to cease the supply to members in arrear more than one year.

Eighth. — "That the non-paying Fellows were about as numerous as the paying Fellows."

The members who have actually paid their subscriptions for the year 1867 are 569 in number.

Ninth.—“That the non-paying Fellows were about 420, and the paying Fellows 450 [*sic*, 400 was the number stated in Mr. Clarke’s first letter.]”

The defaulters are about one-fourth.

Tenth.—“That a large debt of £1,000, or £1,700, has been incurred.”

The present liabilities of the Society up to this date amount to £706 17s. In relation to this question, the Council think it due to one of their Fellows, their principal creditor, Mr. Richards, printer, to acknowledge the generous public spirit with which he has met the demands for forbearance that have been rendered necessary by the negligence of the Fellows in arrear. They think it right also to mention that Mr. Richards recently offered to contribute £50, if nine other Fellows would do the same, for creating a fund to relieve the Society entirely from its obligations.

Eleventh.—“That in 1867 a *dummy* President was nominated. For 1868 Dr. James Hunt caused himself to be elected President.”

Captain Burton, when elected, was expected home on leave of absence, and would certainly not have proved a “dummy” President, whatever that may mean. Dr. James Hunt consented to act as President for 1868 upon the following requisition, signed by all the members present at the Council Meeting, held 31st Dec., 1867:—

“TO DR. JAMES HUNT.

“We, the undersigned Members of the Council of the Anthropological Society of London, having taken into consideration the history of the Society’s operations during the past year, desire to express to you our opinion that it is most desirable that you should return to the position you so ably and successfully filled during the first four years of the Society’s existence.

“We, therefore, take the present occasion of stating this to you in writing, and we most strongly urge upon you the acceptance of the office.

“(Signed),

“D. I. HEATH.

E. VILLIN.

“S. E. COLLINGWOOD.

SAML. R. I. OWEN.

“RICHD. S. CHARNOCK.

HENRY G. ATKINSON.

“EDWARD W. BRABROOK.

RICHARD KING.

“J. W. CONRAD COX.

BEDFORD PIM.

“WILLIAM TRAVERS.

BERTHOLD SEEMANN.

“H. BEIGEL.

JOHN M. HARRIS.”

Twelfth.—“That Fellows have been touted for in a manner unexampled in scientific societies.”

The Council do not care to inquire into what is meant by “touted for,” but will continue to do all in their power to promote the increase of the Society by the admission of persons suitable to become Fellows.

Thirteenth.—“That such new Fellows have left the Society, and that the cause is deserving of inquiry, as it is (*sic*) to the number of 300 or 400.”

That any considerable number of Fellows have left the Society within a short period is untrue. The resignations, from various causes, amount in number to 244, and have been spread over the period of five years. In each year they have been more than compensated by new elections.

Fourteenth. — “That, most likely (*sic*), Fellows have been elected who did not give their consent.”

No Fellows have been elected without a proper nomination, as provided by the regulations. For this the proposer is responsible.

Fifteenth.—“That the abandonment of the *Review* is a measure of justice and imperative economy.”

The Council consider that the *Review* has been of the highest service to the Society and to the science of anthropology. The present arrangement with it is more economical than any that could be devised, inasmuch as the quarterly publication of the *Journal* alone, of the same size as the *Review* and *Journal*, would cost as much as is now paid for both.

The *Review* is the only medium of intercommunication for anthropologists, wherever resident.

The Council have declined to accept the copyright of the *Review*, to avoid pecuniary responsibility.

Mr. Hyde Clarke resumes:—

1. The proprietors of the *Review*: who are they?

This is the sixth time of Mr. Clarke's repeating this irrelevant question. In reply to the insinuation it conveys, the copyright, more than once declined, is still offered to the Society. When profits do accrue they will be applied for its benefits.

2. "I shall be very glad to learn that any profits have ever been paid over in five years" (arising on the sale of the *Review*).

The Council are able to state upon authority that the trustees of the *Review*, so far from having earned profits, have, up to this time, published the *Anthropological Review* and *Journal of the Anthropological Society of London* at a pecuniary loss.

3. "That your payments are improvident, that they are in excess, and ought to be refunded."

For the reasons already stated, the payments for *Journal* and *Review* have been advisable, and are not in excess.

4. "That it will be with the public to give the verdict whether the charlatanism, puffery, and jobbery of the Anthropological Society of London shall be rebuked."

The above answers are sufficient to show that the imputation of "jobbery" is an atrocious calumny. The remainder of this paragraph the Council decline to notice.

5. That he "had no opportunity of ascertaining the real facts while acting on the committee for amalgamation on behalf of the Ethnological Society."

Mr. Clarke, it is quite true, left the first meeting of that committee early; but not before he had been informed of many of the facts above set forth.

6. "That two of your then delegates, your President and Director, have not redeemed their pledges of resignation given to Professor Huxley."

The President and Director fully redeemed their pledges of resignation. They reluctantly resumed office at the express desire of every member of Council present at a large meeting, for reasons which the Council considered fully justified them in so doing.

7. "You talk of expelling me from the Society, and fining me the sum of twenty guineas."

The Council have legally no power on their own motion to return the unexpired portion of Mr. Clarke's composition; but they will be happy to do so if the meeting should resolve to give instructions to that effect.

8. "I am acting within the limits of my rights as a Fellow. You determine on my expulsion for stating facts furnished by yourselves, and which (*sic*) you cannot refute."

No Fellow is entitled to act as Mr. Clarke has done. He has not stated facts, but falsehoods. It is not, however, proposed to expel him on this account only, but for his unfair and mischievous conduct.

9. "Several members of your own Council wish to quit the Society, and discharge themselves from liability."

None of these members of Council (if there be any such) have attended either of the two very full Council meetings, at both of which Mr. Clarke's conduct has been discussed and unanimously condemned.

10. "I am probably still enrolled under some idle designation in the category of your numerous hierarchy of office-bearers without functions."

On February 6, 1867, Mr. Clarke offered his services as "Corresponding Secretary for Asia," and suggested that five others, "six honorary functionaries in all," should be appointed. On February 4, 1868, the Council resolved not to continue him in that office.

11. "Your honorary membership has been rejected with contumely."

The honorary membership of the Society has never been rejected either "with contumely" or otherwise.

12. "I require the publication of this in the *Anthropological Review*."

Mr. Clarke himself having made it a charge against the Council that they have no control over the *Anthropological Review*, must know that they have no power to cause his letter to be inserted there.

Taking all the foregoing circumstances into consideration: recollecting that the same day that Mr. Clarke penned these heavy charges against the Council, he forwarded them for publication to the *Athenaeum* newspaper; that he chose the very time appointed for the sitting of the British Association for his attack, knowing that it would give rise to remark and conversation, without the possibility of a reply on the part of the Council; that he is a member of Council in another Society, and has made the affairs of this Society matter of disparaging discussion at that Council Board; that he does not hesitate to advocate secession from this Society to that; and that he has published information to the world with such aggravations and false circumstances as utterly disguise and destroy the truth of it; the Council feel that Mr. Clarke has shown himself unfit for the Fellowship of the Anthropological Society of London.

After a long and stormy discussion, Mr. Hyde Clarke was called upon for his reply to the statement of the Director. On his refusing to make any reply, the President declared the ballot open, and appointed Mr. Bendyshe and the Rev. Dr. Kernahan scrutineers.

While the ballot was being taken, the question was put to the meeting—"That a vote be now taken on Dr. Duncan's resolution," and was carried in the affirmative.

Dr. Duncan's resolution was thereupon put to the meeting, and carried by 22 to 13, many members of the Council voting for the same.

The Scrutineers then reported the result of the ballot as follows:—

For the expulsion of Mr. Hyde Clarke	26
Against	16

Mr. Hyde Clarke was thereupon declared not to be expelled, the rules of the Society requiring a majority of three-fourths of the members present to vote for the expulsion of a Fellow.

Official Reports of the President and Director of the Anthropological Society of London respecting the Failure of the Negotiation for the Amalgamation of the Ethnological and Anthropological Societies.

Anthropological Society of London,

4, St. Martin's Place, August 7th, 1868.

I beg to lay before you a report of the recent negotiations between the official delegates of the Ethnological and Anthropological Societies with a view to effect a union of the two Societies:—

The desirability of a union on a rational basis between the above-mentioned Societies having been long felt and acknowledged by those most deeply interested in the science of man, I learned with satisfaction that Professor Huxley was nominated President of the Ethnological Society, believing that under his auspices the amalgamation, which I understood to be the general wish on the part of the Fellows of the Ethnological Society, would stand a fair chance of being effected. I therefore called on Professor Huxley to assure him of my readiness to render him my best services in forwarding the scheme of union with us, which I understood he had in view. Professor Huxley stated, in reply, that he was on the point of writing to me on the subject had I not called. Only some preliminary conversation passed between us then; but a few days later I received a letter from Professor Huxley, asking me to put on paper such conditions as I thought would be acceptable to the Fellows of the Anthropological Society of London.

I acceded to this request, and drew up the following conditions. At a second interview with Professor Huxley shortly after, these conditions were discussed, and several modifications suggested, which will be found in his handwriting:—

COPY OF ORIGINAL DRAFT.

Professor Huxley's amendments in italics.—Preliminary terms of union which have received the sanction of the Presidents of the Ethnological and Anthropological Societies, and submitted by them to their respective Councils.

1. "*No alteration.*"—That it is highly desirable in the interests of

science that the Ethnological and Anthropological Societies should be united.

2. *Three for six.* Add: "*Nominate officers and Council.*—That, with a view to effect such union, a committee of six members of each Council be nominated to draw up terms of union and regulations.

3. "*No alteration.*"—That, on receipt of such terms of union and regulations by the respective Presidents of the two Societies, a general meeting of each Society shall be called within fourteen days to consider the same.

4. "*While the United Society adopt the name of the Anthropological Society, unless a better can be found.*"—That, with a view of facilitating the proposed amalgamation, and of removing obstacles from its accomplishment, the committee be instructed to base the rules of the United Society as far as possible on those of the Ethnological Society; while the name of the United Society be assimilated to that of the Anthropological Society.

5. That a sum not exceeding one-third of the annual income derived from present Fellows of either Society shall be put aside to defray any debts that may exist in such Society.

6. "*Dele.*"—That when the terms of union are agreed on by the joint committee, a meeting of the Councils of the existing Societies be called to nominate officers and Council for the United Society, and to fix a day for a general meeting of the Fellows of both Societies.

7. "*That a general meeting of each Society shall be called for the purpose of accepting the terms of union agreed upon by the before-named committee.*"—That such general committee shall consider and decide on the organisation and name of the United Society.

8. "*Dele.*"—That Professor Huxley be President of the Amalgamate Society, and preside at such meetings, and the officers nominated conduct the business of the same.

9. "*That the Councils of the respective Societies undertake to use their best efforts to carry out the recommendations of the Committee.*"

It was on this occasion that Professor Huxley assured me that his object in consenting to take the Presidency of the Ethnological Society was chiefly to promote a union with the Anthropological Society, and should the terms he and myself had agreed upon not be accepted by his Council, I understood him to say, he should resign the office of President.

I pledged myself to the same course, as did also Mr. Brabrook, your Director, when, on the same day, I discussed the matter with him.

The conditions (as amended by Professor Huxley) were now laid before our Council, and at a full meeting, specially summoned to consider the question, were passed after due discussion; Professor Huxley's assurance to me of his intention to resign the Presidency of the Ethnological Society in the event of his Council refusing to accept the conditions of amalgamation agreed on by him and myself, was accepted as a guarantee of good faith, and of a sincere intention on his part, at least, to effect the union on purely scientific considerations.

"Preliminary terms of union which have received the sanction of the

Presidents of the Ethnological and Anthropological Societies, and are submitted by them to their respective Councils, and agreed to unanimously by the Council of the Anthropological Society of London:—

1. That it is highly desirable in the interest of science, that the Ethnological and Anthropological Societies should be united.

2. That, with a view to effect such union, a committee of three members of each Council be nominated, to draw up terms of union and regulations, and nominate officers and council.

3. That, on receipt of such terms of union and regulations by the respective Presidents of the two Societies, a general meeting of each Society shall be called within fourteen days to consider the same.

4. That, with a view of facilitating the proposed amalgamation, and of removing obstacles from its accomplishment, the committee be instructed to base the rules of the United Society, as far as possible, on those of the Ethnological Society. While the United Society adopt the name of "The Anthropological Society of London," unless a better can be found.

5. That a sum, not exceeding one-third of the annual income derived from present Fellows of either Society, shall be put aside to defray any debts that may exist in such Society.

6. That a general meeting of each Society shall be called for the purpose of accepting the terms of union agreed upon by the before-named committee.

7. That the Councils of the respective Societies undertake to use their best efforts to carry out the recommendations of the Committee."

At a Council of the Anthropological Society of London, held the 2nd day of June, 1868, it was resolved unanimously,—“That the foregoing resolutions, embodying preliminary terms of union, are approved and adopted by this Council.”

“That Dr. Hunt (President), Mr. E. W. Brabrook (Director), and Mr. C. Robert des Ruffières, be the committee, under Resolution II, to meet the committee of three to be appointed on behalf of the Ethnological Society.”

A copy of the resolutions agreed to by our Council was then sent officially to Prof. Huxley. A telegram received from our secretary informed me, however, that the Ethnological Council had not agreed to those resolutions, although favourable to the principle of amalgamation; they had, therefore, appointed a committee to discuss the matter with us.

On hearing this news, I wrote in the first instance to request Mr. Bollaert (who had consented to act as deputy in the matter), to meet, as a matter of courtesy, the delegates of the Ethnological Society. I, however, decided afterwards, that it would be best for me to go to London myself, to do what I could to act in concert with Professor Huxley, and overcome the objections of his Council.

The delegates informed us, at our meeting with them, that they had no power to treat with us, and that the Council of the Ethnological Society had declined to negotiate on the proposed basis until they had obtained further particulars respecting our finances. A full statement of our financial position was at once furnished, and was considered

satisfactory; and the delegates of the Ethnological Society's Council unanimously agreed that no further objections would be raised on the score of finances.

There were present on that occasion, two members of the Ethnological Committee, Professor Huxley and General Balfour; a third member, after an attendance of half an hour, was compelled to leave to, as he stated, "reorganise the Statistical Society."

A discussion then ensued as to the name of the amalgamated society. The proposition that it should bear the name of "The Anthropological Society of London, unless a better could be found," was objected to, we were informed, by the Council of the Ethnological Society, although Professor Huxley stated that he had informed his colleagues that on scientific grounds there was really no other preferable. He added that, although objections, other than scientific, might be brought against the name, on purely scientific grounds he could not suggest another; and that we ought to consider the name, perhaps, rather from a political than a scientific point of view. After the objections raised by his colleagues, many of which were deserving of most respectful attention, Professor Huxley could not further urge the name Anthropology. He added, that there was a precedent in the Linnean Society, after an acknowledged master of students of the science; and he suggested that the name of Retzius, Blumenbach or Prichard, should be incorporated with the amalgamated society. This being objected to by myself and colleagues, and no decision having been arrived at respecting the name, it was decided to adjourn the meeting, leaving all points settled in principle but that of the name.

Another meeting of your delegates was held, and it was felt to be useless to propose to you any of the names indicated by Prof. Huxley. I was requested to convey this decision to him. On the following day I had a long interview with Professor Huxley, during which he put the case to me so strongly that, although reluctantly, and with many misgivings as to its policy, I consented to propose some other name than that of the "Anthropological" Society. We agreed, therefore, after some further discussion, upon this title: "The Society for the Promotion of the Science of Man." I, at the same time, observed to Professor Huxley more than once during our interview, that although pledging myself to agree to this compromise rather than suffer the union to fall to the ground, I felt it to be unscientific, and not likely to be a name that would last long; and that I should feel myself at liberty, after the union had been effected, to propose any alteration of name that I thought advisable, and that I merely agreed to the change of name as a means to an end. Professor Huxley remarked that this was a question he would rather not discuss.

I then went with Professor Huxley to call on Mr. Brabrook, who agreed to what was proposed, and added, that he thought it might be carried on our Council, a point on which I then stated I did not feel equally sanguine. I stated to Mr. Brabrook, as I had before done to Professor Huxley, that should the Council of the Anthropological Society of London refuse, as I thought highly probable, to adopt the proposed name, it would make it incumbent upon me to resign my

office of president. Mr. Brabrook said, that in such an event, he should also feel called upon to relinquish the office of director.

The name proposed for the joint society, viz., "The Society for the Promotion of the Science of Man," was accepted by the Council of the Ethnological Society, and rejected by the Council of the Anthropological Society.

Resolutions passed at a Council, 16th June, 1868.

DR. HUNT, PRESIDENT, IN THE CHAIR.

The PRESIDENT having submitted to the Council a proposal on behalf of the Committee, that the new amalgamated society be called "The Society for the promotion of the Science of Man," which was seconded by the Director, and every Member of the Council present having been called upon to express, and having expressed his opinion on the same,—

The Rev. DUNBAR HEATH proposed, and Dr. SEEMANN seconded, the following amendment:—

"That the existence of flourishing societies under the name of Anthropological Societies, in several of the capitals of Europe, is in itself sufficient reason to prevent this Society acceding to a change of name."

Carried by fifteen votes to four.

Captain PIM moved, and Dr. KING seconded the following resolution:—

"That the name recommended by the Committee, 'The Society for the promotion of the Science of Man,' is not a better name than Anthropological, and that the Council of this Society do not consider such a change desirable; but they are quite willing to leave the selection of the name for the joint society to the vote of a combined general meeting of both Societies."

Carried, one vote being recorded against it.

The Council then adjourned for a few minutes, while this intelligence was taken to Professor Huxley by myself, the Director, and Mr. Robert des Ruffières. Professor Huxley, on hearing the amendments that had been carried, at once declared that the negotiations were at an end, and that, for the future, he should work all he could for the Ethnological Society.

On the same day, June 16th, 1868, Mr. Brabrook and I resigned our offices. An adjournment of the Council was carried, however, without our resignations being accepted or our successors nominated.

Three days later, another meeting of the Council was summoned, and my resignation accepted and successor elected. The same day Mr. Brabrook's resignation was also accepted.

Resolutions passed at a Council Meeting, 19th June, 1868.

Resolved,—“That the resignations of Dr. Hunt, as President, and of Mr. Brabrook, as Director of the Society, be accepted.”

Resolved,—“That Dr. J. Barnard Davis, F.R.S., be elected President of the Society.” (Carried unanimously.)

Dr. Davis having taken the chair, the last two resolutions were rescinded, and the following resolution, proposed by Capt. PIM, and seconded by Mr. Vaux, was adopted :—

“That the resignation of Dr. Hunt, as President of this Society, be not accepted, his services being of such importance to the Society, that they cannot be dispensed with.”

A similar resolution was passed respecting the resignation and value of the services of Mr. Brabrook.

In closing this report, it is only necessary for me to add that during the whole of these negotiations, a most earnest desire was expressed on the part of Professor Huxley to bring these negotiations to a successful termination. I had over and over again told Professor Huxley that I did not believe a general body of Fellows, or even a meeting of Council would agree to a change of name. On proposing it, therefore, I did not feel it my duty to do more than tell the Council that if they wanted union, they must consent to a change of name, and that I was bound to recommend this course. I suggested this on purely public considerations; and under such circumstances did not feel it my duty to use any other inducements either for or against such a proposal. I need now only add that, up to the time the intelligence was conveyed to Professor Huxley, that the Council of the Anthropological Society of London had declined to recommend to the Fellows a change of the name of the Society, he expressed a most friendly disposition and sympathy towards the aim and objects of the Society. It was only after hearing the decision of the Council of the Anthropological Society of London, that Professor Huxley announced to us that for the future he should work all he could for the Ethnological Society.

As on that occasion I omitted to express how pleased I was to hear such a statement, I take this opportunity of saying I cordially congratulate those who have been victorious in this matter, that they have been instrumental in inducing Professor Huxley to devote his future time and talents to an important branch of anthropological science.

(Signed)

JAMES HUNT,

President of the Anthropological Society of London.

P.S.—Since writing the foregoing, my attention has been called to two mutually destructive assertions made by Mr. Hyde Clarke, one of the delegates of the Ethnological Society. 1st, That the negotiations were broken off on financial grounds. 2nd, That I (in some way not mentioned) frustrated the negotiations. It must be for the Council to decide on the evidence adduced as to the truth of the first statement. There are, I believe, only two alternatives in this matter. Either Mr. Clarke stated that which he must have known to be false, or his powers of stating events as they really occur must be very defective. With regard to the charge against myself, I leave that to the memory of the twenty-one members of the Council who attended and voted on the question. They will be the best judges in such a matter. The Council of the Society are already in possession of evidence that Mr. Hyde Clarke has informed several persons that the negotiations failed on financial grounds. On the 5th of August last, I heard him

make such a statement myself. I then told him that he was suffering under a great delusion, and called his attention to the fact that he was present when the negotiations were broken off, and that he heard the resolutions of the Council of the Anthropological Society of London read, and that in reply to Professor Huxley he agreed that as the name proposed had not been accepted, the negotiations were at an end. The charge of wilfully stating what he knew to be false, with intent to injure the Anthropological Society, I trust for the credit of all concerned may not be proved against him.

I also take this opportunity of saying that another statement which Mr. Hyde Clarke has published is erroneous.

Mr. Hyde Clarke asserts that the question of who should sit on the council of the amalgamated society "was left by Dr. Hunt to the decision of Professor Huxley." I affirm, on the contrary, that the subject of the composition of the amalgamated council was, to the best of my belief, never discussed by myself and Professor Huxley until after the negotiations were finally broken off. We had several conversations respecting the best persons for officers; but none, as far as I can remember, respecting the composition of the council. Mr. Hyde Clarke's charge in this matter, I suppose, is based on what I said to Professor Huxley in the presence of the two committees when we were just about to withdraw. Professor Huxley said that if the name had been agreed on the matter would have soon have been all settled, and he thought it highly probable that a part of the organisation of the amalgamated society would be taken from the Anthropological Society. In reply, I said that we were only acting in the interests of science, that we merely desired a really good scientific society, and that we were prepared to leave the selection of the names of the amalgamated council to Professor Huxley, had the original terms agreed on between us been strictly adhered to. It is only right I should here add that Professor Huxley considers that these original terms have been kept to by himself, and that taking all the circumstances of the case into consideration, the title, the Society for the Promotion of the Science of Man, is a better one than that of the Anthropological Society of London. I feel sure that none more deeply regret than both Professor Huxley and myself do that these negotiations for a union have come to an end.

J. H.

Report of the Director as to the Negotiations for Amalgamation with the Ethnological Society.

1. The Council did me the honour to appoint me one of a committee of three, on whom they conferred full power to act in the matter of the proposed amalgamation, as set forth in the paper prepared by the Presidents of the two Societies, and to meet a committee to be similarly empowered on the other side.

2. The Council of the Ethnological Society did not appoint a committee with power to act, but merely to treat with us, and report to their Council.

3. We, however, met the committee so appointed, and went with them fully into the two questions they made vital, viz, finance and the name.

4. The question of name was referred to Professor Huxley and to Dr. Hunt to settle ; that of finance to General Balfour and myself.

5. I had several interviews with General Balfour, and handed over to him in writing a statement of the condition of our finances, and of my views on that question. These were accepted by him, and as he afterwards informed me by his council, as being perfectly satisfactory ; he assured me that all difficulty on that point was at an end. Indeed, I think it my duty specially to acknowledge the very handsome manner in which I was met by General Balfour during the whole course of these negotiations.

6. Dr. Hunt had a long interview with Professor Huxley on the question of the name, and afterwards called upon me at my chambers, when they informed me that, for the sake of peace, and as a temporary expedient, Dr. Hunt had consented to propose to the Council the adoption for the United Societies of the name, "Society for the Promotion of the Science of Man." Impressed with the same considerations, and feeling strongly desirous of seeing the amalgamation carried into effect, though I did not fail to mention and to weigh the obvious objections to the name proposed, I agreed to it, and went so far as to say that I thought the Council of the Anthropological Society of London would also agree, in which statement, as the Council are aware, I was entirely mistaken.

7. The Ethnological Society met on the day before that appointed for the meeting of our Council, and then, for the first time, gave their committee power to act.

I had an interview with that committee the same evening, and having heard that some of the Council of the Anthropological Society of London entertained strong objections to the proposed name, I informed the committee of the Ethnological Society that I expected it to meet with opposition. Upon this, Mr. Hyde Clarke, one of their committee, and still a Fellow of your Society, made the following outrageous remark :—"They had better consent ; your Society are in the position of toads under a harrow, and Professor Huxley has come to your deliverance." Though I was deeply incensed at this, I was so anxious that no subordinate question should interfere with the accomplishment of an object that I much desired, that I refrained from resenting the remark, or reporting it to you at the time. My forbearance, it would seem, has only encouraged this person to further outrages.

8. When the Council of the Anthropological Society of London resolved by fifteen votes to four not to agree to the name proposed, we communicated that resolution to the committee of the Ethnological Society, who said, emphatically, that all the questions were at an end, and that they had full power to have completed the amalgamation if the name had been conceded, but not otherwise.

9. I am able to state, therefore, from personal knowledge, that any statement as to the proposed amalgamation having failed on financial grounds, or that it was frustrated by Dr. Hunt, is utterly untrue ; and that any such statement coming from a member of the committee of the Ethnological Society must be wilfully untrue.

The amalgamation came to an end because,—

1. The Council of the Ethnological Society would not adopt the name of the Anthropological Society of London, and could not find a better.
 2. The Council of the Anthropological Society of London would not confirm the variation from the agreed terms in respect to the name to which the committee had provisionally assented.
- and for no other cause whatever.

(Signed) EDWARD W. BRABROOK,
Hon. Director of the Anthropological Society of London.
September 14th, 1868.

Report of Mr. Robert des Ruffières on the Failure of the Amalgamation Scheme.

Wilmot Lodge, Rochester Road, Camden New Town,
September 23, 1868.

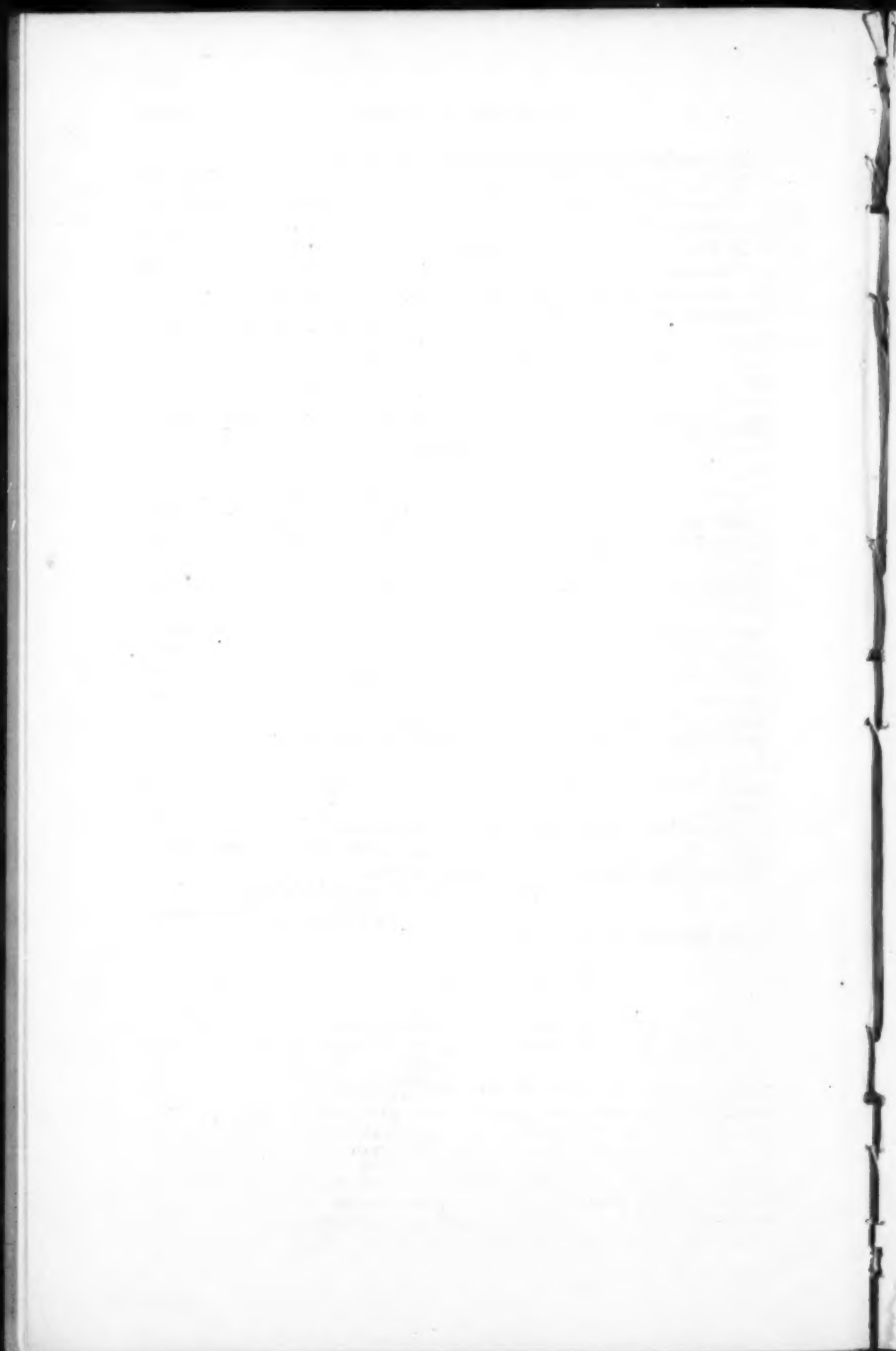
MY DEAR SIR,—I have to acknowledge the receipt of your letter under date of the 21st inst., together with the official report respecting the failure of the negotiation for the amalgamation of the Ethnological and Anthropological Societies. In my letter to Mr. Brabrook of the 1st inst., I distinctly stated that the negotiation for the union between the two societies broke down on the subject of the name to be given to the incorporated societies, and that questions of finance had nothing whatever to do with the matter. Such, I believe, was also the impression of every member present at the council meeting held on the 16th of June last. I really have little more to add to this statement, except that the reports appear to embody the principal facts bearing on the late negotiation, which I sincerely hope, on a calm perusal, will bring about a better understanding between all parties.

I have had a sharp attack of bronchitis, which has almost confined me to the house for the last six weeks. I am very anxious to get out of town, and hope to do so in a day or two.

I remain, dear Sir, your faithfully,

C. ROBERT DES RUFFIÈRES.

Dr. James Hunt.



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